

87  
AN  
**ALARME**  
TO AWAKE  
Church-Sleepers.

Describing the Causes, dis-  
covering the Dangers, pre-  
scribing Remedies for this  
Drowsie Discale.

*Published, perused, & amen-  
ded for the benefit of all those  
that are either infected  
here with, or in dan-  
ger so to bee,*

---

MATH. 26. 40.

*What, could yee not watch with  
mee one houre?*

---

LONDON:  
Printed for Matthew Symmons  
in Gold-smiths Alley in Red-  
crosse-street. 1644.



To the carefull and conscio-  
nable hearer of Gods  
Word, comfort in the  
meditation of these  
Scriptures.

Prov. 8.34 **B**lessed is the man that heareth  
me, watching daily at my gates,  
watching at the posts of my doores.

Prov. 15.31 The care that heareth the re-  
proofe of life abideth among the  
wise.

Esa. 66.2. To him Will I looke that is poore,  
and of a contrite heart, and trem-  
bleth at my Word.

Matth. 13. 16. Blessed are your eyes, for they  
see; and your eares for they heare.

Mar. 4. 24. Unto you that heare, shall more  
be given.

Ioh. 5. 24. Verily, verily, I say unto you, He  
that heareth my Word, and belee-  
veth on him that sent mee, hath  
everlasting



everlasting life, and shall not come  
into condemnation; but is passed  
from death to life.

He that is of God, heareth Gods Joh. 8. 47.  
Word.

My sheepe heare my voyce, and I Jo. 10. 27.  
know them, and they follow me.

Faith commeth by hearing, and Ro. 10. 17  
hearing by the Word of God.

Receive with meeknesse the en- Jam. 1. 21  
grafted Word, which is able to  
save your soules.

Who so looketh into the perfect Jam. 1. 25.  
law of liberty, and continueth ther-  
in, he being not a forgetfull hearer,  
but a doer of the worke, this man  
shall be blessed in his doede.

As new-borne Babes desire the  
sincere milke of the Word, that yee 1 Pet. 2. 2  
may grow thereby.

Behold, I stand at the doore, and Rev. 3. 20.  
knocke. If any man heare my voyce,  
and open the doore, I will come in to  
him, and sup with him, and he with  
me.

A 2<sup>nd</sup> ion of To

To the drowsie sluggard, watch-  
fulnessse, upon the perusal of  
these Scriptures.

Mal 3. 17. **B**Ut my people would not hear-  
ken unto my voyce: and Israel  
would none of me.

12. So I gave them up unto their  
owne hearts lust, and they walked  
in their owne counsels.

Pro 1. 24. Because I have called, and yee  
25, 26. have refused, &c.

27, 28. I also will laugh at your cala-  
mity, &c.

Prov. 6. 9. How long wilt thou sleepe, O  
sluggard? When wilt thou arise out  
of thy sleepe?

Ma. 3. 6. This is a rebellious people, lying  
children, children that will not  
heare the Law of the Lord.

Isaiah 1. 6. What meanest thou, O sleeper.  
Mat. 13. 15. This peoples heart is waxed  
grosse, and their eares are dull of  
hearing, &c.

Ioh. 12. 48. He that rejecteth me, and recei-  
veth not my words, hath one that  
judgeth him; the word that I have  
spoken

spoken, the same shall judge him in the last day.

And there sate in a window A.C. 10.9.  
certaine young man, named Euty-  
chus, being fallen into a deep sleepe,  
and as Paul was long preaching, he  
sunke downe with sleepe, and fell  
downe from the third loft, and was  
taken up dead.

Awake thou that sleepest, and a- Eph. 5. 14  
rise from the dead, and Christ shall  
give thee light.

To the carelesse hearer, hea-  
ring eares.

Keepe thy foot when thou goest Eccl. 5. 1.  
to the house of God, and bee more  
ready to heare, then to give the  
sacrifice of fooles.

Watch and pray, that yee enter Mat. 26. 41  
not into temptation.

Take heed, what you heare. Mar. 4. 24.

Not t're hearers of the Law, are Rom. 2. 13  
just before God, but the doers of the  
Law shall be justified.

To day if you will heare his voyce Heb. 3. 7.  
harden not your hearts.

Be ye doers of the word, and not Jam. 1. 22.  
hearers onely, deceiving your owne  
soules.

**A Table of the severall  
Chapters of this Treatise,  
and matters contained  
therein.**

*The Contents of the 1. Chap.*

**S**leepe properly taken, what it is, pag. 1. Whence it cometh, 2. the Authour thereof, *ibid.* How needfull it is, 3 4. Ordinary when lawfull, 5. when unlawfull, 6. Extrordinary occasions through meanes, naturall, 7. supernaturall, 8. *Sleepe figuratiuely taken*, in respect of the godly, 9, 10. in respect of the ungodly, and that as well for sinne, (considered both in generall, 11. (where diuers resemblances are set down, between sleepe and sinne, 11, 12, 13, 14, 15, 16, 17, 18.) and in particular, 19.) as the effects of sinne, 20. in respect of the godly and ungodly joyn tly

## *The Table.*

joyntly considered, 21. wherein  
the death of the godly and ungodly  
agree, 21, 22, 23, 24, 25, 26.  
wherein they differ, 27, 28, 29,  
30, 31. Sleepe how taken in this  
Treatise, 32.

## *The Contents of the 2. Chapter.*

Eight Reasons shewing and  
proving the utility and necessity  
of this Treatise, 33, 34, 35, 36,  
37, 38, 39, 40, 41, 42.

## *The Contents of the 3. Chap.*

The causes of Church-sleeping,  
from Satan, who bringeth the  
same to passe sixe severall wayes,  
43, 44, 45. from our selves,  
through sloathfulness, 46 care-  
lessness, 47. intemperancie, *ibid.*  
and 48. hatred of the Preacher,  
49. dis-esteem of the Word read  
or preached, 49, 50. Disobedi-  
ence unto the admonitions and  
reproofes of the Word, 51.  
shamelesnesse, *ibid.* inconsiderate-  
nesse, 52, want of Gods feare, 53.  
customie

## *The Table.*

custome and willingnesse, 54.  
From others, both Preachers, in  
sundry particulars, 55. and peo-  
ple both through commission, 56,  
and omission 57.

### *The Contents of the 4. Chap.*

Arguments against Church-  
sleeping, from God, in five parti-  
culars, 59, 60, 61, 62. from the  
Word in respect of its dignity di-  
versly evidenced, 63, 64, 65, 66.  
necessity 67. utility, 68, 69, 70,  
71, 72. from the Preacher in five  
particulars, 73. from the Congre-  
gation in two particulars, *ibid.*  
and 74. from the place of meeting  
in foure particulars, *ibid.* and 75.  
from the end of coming, 76. from  
the time in fixe particulars, 77.  
from Satan in foure particulars,  
78, 79, 80. from our selves in nine  
particulars, *ibid.* and 81, 82, 83,  
84. from sleepe, *ibid.* from sleepers  
in ten particulars, 85, 86, 87.

### *The Contents of the 5. Chap.*

Objections for Church-sleeping  
answered,



## The Table.

answered, being taken from the  
sinne it selfe, as that it's no great  
sinne, 88, 89, 90. it's ordinary  
and usuall, 91, 92. it's not hurt-  
full to officers, 93. it's not so bad  
as some others committed at  
Church by them that are awake,  
*ibid.* it's not done of set purpose,  
94. it's there but a napping, 95.  
from the persons committing it,  
such as are accustomed hereunto,  
95. are old and weake, 96. watch  
on the other dayes of the weeke,  
and labour hardly, 97, 98. rose  
that day very early, 99. have far  
to Church, sit far from the Pul-  
pit, &c. 100. thinke they may  
get up at another time, or at  
home, what they then lose, 101,  
102. of the preestest sort, 103.  
from the Preacher, alledged to be  
no Scholar, 104 105, 106. to live  
scandalously, 107. to have done  
his Neighbour wrong, *ibid.* to  
continue long in his Sermons,  
108. from the matter delivered,  
alledged to bee not worth the  
hearing,

### *The Table.*

hearing, 109, 110. the same before insisted upon, 111, 112. in-  
vective, 113, 114. frequently of  
hell and damnation, 115, 116.  
erroneous and hereticall, 117.  
that wherewith his hearers are al-  
ready acquainted, 118. unprof-  
itable and not tending to edifica-  
tion, 119. from *the persons repro-*  
*ving it*, such as have little to doe,  
120. such as are herein most fault-  
ty, *ibid.*

### *The Contents of the 6. Chap.*

To avoid Church-sleeping, wee  
must, *before wee come to Church*,  
take notice of Gods goodnesse in  
affording his Word, 122. consi-  
der for what cause, and to what  
end we goe to Church, *ibid.* ob-  
serve our naturall constitution,  
123. labour for a true hatred and  
detestation of this sin, 124. hun-  
ger after the Word, 125. (where  
wee have the meanes prescribed  
wherby to attain hereunto, 126.)  
resolve to attend unto the Word,  
and make conscience therof, 127.

use

### *The Table.*

use the creatures sparingly, 128.  
consider whither we are a going,  
&c. 129. pray for the Preacher,  
our selves, and the Word, *ibid.*  
An objection answered, 130.  
*When we come to Church*, we must,  
in generall, take heed to our affe-  
ctions, 131. get our eyes anointed  
with eye-salve, and our eares o-  
pened, *ibid.* bee possessed with  
Gods feare, 132. 133. be perswa-  
ded of the benefit we may get by  
the Word read or preached, 134.  
call to minde that there will bee  
store of witnesses to rise up against  
us, if we shall thus sinne, 135. In  
particular, in hearing wee must  
use attention, 136. intention, 137.  
retention, 138. devotion, *ibid.*  
subjection, *ibid.* discretion, 139.  
meanes to performe those in five  
particulars, 139, 140, 141. *After*  
*we are come from Church*, we must  
use examination, 142. meditati-  
on, 143. repetition, *ibid.* confe-  
rence, 144. practise, *ibid.*

*The*

## The Table.

### The Contents of the 7. Chap.

The application of the fore-  
going discourse for reprehension, and  
that both of Preacher in two par-  
ticulars, 145. and people in seven  
particulars, 146, 147, 148, 149,  
150, 151, 152. for exhortation  
unto Preachers, 153, 154. unto  
people, 155, 156, 157, 158, 159,  
160.

### Errata.

For ceased, read ceaseth, pag. 10. 12. f.  
either, either, 20. 25. f. appointed, ap-  
plied, 46. 6. add evidenced, 63. 9. put one  
it, 84. 24. for good r hurt, 98. 5. f. their,  
100. 20. 28. adde so, 110. 13. f. with  
110. 11. 12. f. 6, read 5. 141. 27. f.  
111. 11. 12. f. 4. 114. 11. 12. f. 4.



THE

DROVSIE

DISEASE

Or,

An Alarme to awake

Church sleepers,

The severall kinds of sleepers

and what kinde is here

treated of.

Hee of the Lord is the

Deepe (as it is refer

red to man) is used

in Scripture, either

comment

the Author

The

of

the

The proper

acceptation

thereof.

## An Alarme to awake

ning of naturall heat, the refreshing of the wearied spirits; the quickening and strengthening of the weake members, and the preservation of wearied Nature.

Whence it  
commeth.

It is occasioned by vapours and fumes rising from the stomach to the head, where through coldnesse of the braine they become congealed, and so stop the conduits and wayes of the senses, that they become unable to execute their office, and may seeme for a time to be tied and bound up, which is therefore not without cause

Arist. de som.  
vig.

rearmed of some: The bond of the senses.

The Author  
thereof.

Iam. 1. 17.

1 Tim. 6. 16.

1 Cor. 13. 12.

1 Cor. 13. 12.

1 Cor. 13. 12.

1 Cor. 13. 12.

1 Cor. 13. 12.

1 Cor. 13. 12.

1 Cor. 13. 12.

Hereof the Lord is the Author (even the Father of light, from whom every good gift, and every perfect gift cometh downe) who (as hee maketh his Sunne to rise on the evill, and on the good, and sendeth raine on the just, and on the unjust) equally communicated this

to all.



## Church-sleepers.

this blessing to good and bad,  
yet is it not more common then  
necessarie, for, *It helpeth and  
perfecteth digestion, recovereth  
strength, refresheth the body,  
reviveth the mind, pacifieth an-  
ger, driveth away sorrow, and  
bringeth the whole man to good  
state and temperature, accor-  
ding to that of the Poet,*

How need-  
full it is.

*Thou rest of things, most meeke  
of all the Gods:*

*O sleepe, the peace of mindes,  
from whose abods*

*Care ever flies: restoring the  
decay*

*Of royle-tir'd limbs to labour-  
burdening day.*

*Somne, quies  
rerum, placi-  
dissime Somne  
Deorum, &c.  
Ovid. metam.  
lib. II. Trans-  
lated by Mr.  
G. Sandys.*

Yea, as without this man  
could not consist, (for

*There is no creature that can  
alwayes last,*

*Which wholly of his sleepe is dis-  
possessd.)*

*Quod carni  
alternā requie  
durabile non  
est, Ovid. E-  
pist. 4.*

So for the fruition thereof, hee  
hath in a manner no lesse time

*An Alarme to awake*

allotted unto him, then for the  
 Psal. 104:23 *workes of his calling ( for this*  
*craveth the night, as those the*  
*day ) yea as it is used, or rather*  
*abused, it is the better part of*  
*Pars humane mans life, during the continu-*  
*melior vita,* *ance whereof ( which is at the*  
*Senec,* *least the one halfe of mans life )*  
*there is no difference betweene*  
*masters and servants, kings and*  
*Dimidio vite beggers ; Cræsus and Codrus,*  
*nihil differunt as well those as these entertai-*  
*felices ab in- ning the same ; or rather with a*  
*felicitibus. E- kind of willing unwillingnesse,*  
*raf. Cbil.* *will they, will they, subjecting*  
*themselves hereunto. Hereof*  
*another Poet speaking to, and*  
*of sleepe.*

*Tuq; o domi- Thou charms to all our cares,*  
*tor, somne that are*  
*malorum, re- Of human life the better part :*  
*quies animi, Wing'd issue of a peacefull mo-*  
*Senec.* *ther,*  
*fur. aff. Of rigid death, the elder bro-*  
*translated ther :*  
*by Master*  
*G. Sandys* *Father of things, the life of port :*  
*The dayes repose, and nightes*  
*confort.*

## Church-sleepers.

To Kings and vassals equall  
free,

The labour-tir'd refresh'd by  
thee.

Who man (whom death doth  
terrifie)

Inur'd continually to die.

This is either ordinary, or extraordinary.

Ordinary, lawfull, or unlaw-  
full.

Lawfull, when

1. Seasonable, as in the night,  
implied in that of the Psalmist.

Man goeth forth to his worke, Psal: 104. 23.  
and to his labour untill the eve- 1 Thess. 5. 7.

ning. And, in that of the A-  
postle, They that sleepe, sleepe  
in the night. So in the time of  
weaknesse, sicknesse, and such  
other bodily infirmities, whe-  
ther it be by day, or night.

2. Moderate: Not so short,  
as that thereupon our health is  
endangered, or so long, as that  
thereby we are hindered from  
the duties of our Calling.

The kinde  
of sleepe  
properly ta-  
ken.

Sleepe, when  
lawfull.

L.

2.

## An Alarme to awake

3. *Sanctified by prayer, with-*  
1 Tim. 4. 4, 5. *out which no creature of God*  
*is to be received.*

4. *Occasioned by the works of*  
Eccles. 5: 12. *our Calling.*

5. *Our soules are awake in*  
Isa. 26. 9. *the meditation of heavenly*  
Gen. 28. 12. *things; as it was with Jacob,*  
Cant. 5. 2. *and the Spouse in the Canticles,*  
*if that may bee understood of*  
*bodily rest.*

6. *Wee are thereby the more*  
When un- *fitted for the workes of our cal-*  
lawfull *ling.*  
*Unlawfull, when.*

1. *Unseasonable, as at pray-*  
Col. 4. 2. *er, and the preaching of the*  
Jam. 1. 19. *Word, for wee are to watch in*  
*the one, and be swift to heare*  
*the other.*

2. *Immoderate, as the slug-*  
Prov. 6. 10. *gards in the Proverbs; Yet a*  
*little sleeps, a little slumber, a*  
*little folding of the hands to*  
*sleep.*

3. *No blessing of God is crav-*  
*ed thereupon, which is too*  
*too usuall with most.*

4. *Fol-*

## Church-sleepers.

7

4. Following upon the Com-  
mission of sinne, as theirs, of Prov. 4. 16.  
whom Salomon, They sleepe  
not, except they have done mis-  
chiefe, and their sleepe is taken  
away, unlesse they cause some to  
fall.

4.

5. Our soules during the con-  
tinuance thereof satiate them-  
selves with the seeming plea-  
sures of sinne, whereof our u-  
suall dreames may sufficiently  
informe us.

5.

6. Wee become thereby the  
more strengthened to continue  
in sin, and to commit the same.

6.

Extraordinary, occasioned Naturall  
either through naturall, or meanes occa-  
through supernaturall meanes. sioning ex-  
traordinary  
Naturall, through sleepe,

1. Care, and grieve, as was  
that of the Disciples.

1.

Luk. 22. 45.

2. Wearinesse, as was that of  
Sisera's.

2.

Judg. 4. 21.

3. Long watching, as was  
that of Eutychus.

3.

Act. 20. 9.

4. Intemperance, as was that  
of Noah's.

4.

Gen. 9. 21.

B 4

5. Labour,

5. *Labour*, according to that  
 Eccles. 5. 12. of the Preacher; *The sleepe of*  
*a labouring man is sweet, whe-*  
*ther he eat little or much.*

6. *Heate*, as was that of Ish-  
 2 Sam. 4. 5. *bosheth.*

7. *Artificiall Potions made*  
 of Poppy, Lettuce, &c. which is  
 brought to passe, sometimes  
 for a good end, as when *meves*  
 are used to bring sicke, weake,  
 and aged persons into a *sleepe*;  
 Sometimes for a bad, as when  
 Judg. 16. 19. *Dalilah* made *Samson* *sleepe*,  
 that shee might betray him into  
 the hands of his enemies.

*Supernatural*, as which com-  
 meth immediatly of God, and  
 that sometimes on the *godly*, as  
 on *Adam*, when *Hevab* was  
 Gen. 2. 21. *formed*; and on *Abraham*  
 Gen. 15. 12. when God confirmed his pro-  
 mise to him by a vision; Some-  
 times on the *ungodly*, as on  
 1 Sam. 26. 12 *Saul*, when *David* tooke his  
 Speare, and the emise of wa-  
 ter which stood at his bolster.

The accepti- *Figuratively*, and that as well  
 ons of *sleepe* in



## Church-sleepers.

9

in respect of the *godly*, and the *figuratively*  
*ungodly severally*, as in respect *taken in re-*  
of both *joyntly considered*, *spect of the*  
*godly.*

*Severally,*

In respect of the *godly.*

1. For abundant prosperity

I.

*tranquillitie, peace of conscie-*

*ence; quietnesse, and rest of*

*minde, voide of carking care,*

*and free from such distractions,*

*as during the state of Nature*

*disquiet the whole man; I laid*

*Psal. 3. 5.*

*me downe and slept, said David.*

And againe, *He giveth his be-*

*Psal. 127. 2.*

*loved sleepe. Agreeable here-*

*unto is that of Ezekiel, They*

*Ezech. 34. 25.*

*shall dwell safely in the wil-*

*dernesse, and sleepe in the woods.*

2. For a spirituall slumber,

2.

*and drowsinesse in the mind and*

*heart touching heavenly things,*

*occasioned through abundance*

*of peace and pleasures, where-*

*with a Christian may bee at*

*sometimes so overtaken, as that*

*(though bodily awake) with*

*David hee falleth into the*

*2 Sam. 11. 4.*

*sleepe of sinne. Such was the*

B 5

*Espones*

Cant. 5. 2.]

Mat. 25. 5.]

Rev. 3. 17.]

*Spouſes ſlumber. I ſleepe (ſaith ſhe) but my heart waketh.* Such alſo the ſlumber, even of the *five wiſe virgins.* When the Soule (either through careleſſeſſe, or by reaſon of ſome temptation) ceaſed from good, then doth it thus ſleepe. Hereof what one is there, which may not juſtly complaine? How often doth man ſeeme unto himſelfe, wiſe, juſt, humble, rich in grace? how often goeth hee on in his vanitie glorying in the multitude of his ſpiritual riches, and ſaying in the pride of his heart, *I ſhall not be moved for ever, I am rich and increaſed with goods, and have need of nothing?* but when hee ſhall awake, hee will be aſhamed of ſuch fancies and dreames.

The ungodly  
for ſin, con-  
ſidered in ge-  
nerall,

In reſpect of the *ungodly*,  
and that as well for *finne*, as the  
effects of ſinne.

*Sinne*, conſidered both in  
generall, and in particular.

In

## Church sleepers.

11

In Generall. As in that of the Apostle. Now it is high time to awake out of sleepe. Rom. 13. 11.

And againe; Awake thou that sleepest. And againe, let us not sleepe as doe others. Neither is it without especiall cause that sinne is thus expressed, there being indeed betweene sinne and sleepe, no small resemblance as may thus appeare.

Resemblances  
betweene  
sleepe and  
sinne.

I. Sleepe is naturall to the body: so is sinne to the Soule.

I.

Naturally, every imagination of the thoughts of our hearts is onely evill continually. Wee

Gen. 6. 5.

leave the paths of uprightnesse to walke in the wayes of darkness.

Prov. 2. 13.  
14.

wee rejoyce to doe evill,

Isa. 5. 18.

and delight in the frowardnesse of the wicked, wee draw iniquity with cords of vanity, and sinne as it were with a cart-ropes.

2. Sleepe steales upon man as it were by degrees, so in like manner doth sinne. Suggestion produceth delight. Delight; consent.

consent; Consent, act; Act, the habite thereof.

2 Sam. 4. 6.

Jonah 1. 5.

Isa. 28. 15.

Amos 9. 10.

Zeph. 1. 12.

Luk. 17. 27.

28.

3. Man being overtaken with sleepe, feares no danger, bee it never so neere, never so great, as the examples of *Ishboſheeth*, and *Jonah* witnesse; so sinne driveth into security. We have made a covenant with death (saide some in the daies of *Eſay*) and with hell, are wee at an agreement; when the overflowing scourge shall passe through, it shall not come unto us. Agreeable hereunto is that of the Lord by *Amos*, All the sinners of my people shall die by the sword, which say the evill shall not overtake, nor prevent us, of whom *Zephaniah*; They say in their heart: The Lord will not doe good, neither will he doe evill. Of this sort were the old world, and *Sodomites*.

4. A man given to sleepe, doth for the most part retyre himselfe from the company, society, and fellowship of others,

thers, to some one corner or  
other, that so neither himsele  
may be perceived, nor his rest  
disturbed. Such a one also nei-  
ther affecteth *light*, nor *noise*, as  
*Sibertus*, who banished dogs,  
and trades-men from the place  
of his residence, lest thereby his  
sleep should be broke, agreea-  
ble unto the Poets description  
of sleepe in these words;

*Lycof. Theat.  
vita humane.*

*Neeve the Cimmerians, lurkes  
a cave, in sleepe  
And hollow hills; the mansion  
of dull sleepe.*

*Est propè  
Cimmerios  
longo Spelun-  
ca recessu,  
mons cavus,  
&c. Ovid.  
Met. 11.*

*Not seene by Phœbus, when he  
mounts the skies*

*At height, nor stouping: gloo-  
ming mists arise*

*Translated  
by Master  
G. Sandys,*

*From humide earth, which still  
a twilight make*

*No crested fowles shrill crowing  
here awake*

*The cheerefull morne, no bar-  
king sentinell*

*Here guards, nor geese, who  
wakefull dogs excell.*

*Boast*

*Beasts tame, nor savage : no  
wind-shaken boughs,  
Nor strife of jarring tongues,  
with noises rouse.  
Secured ease, &c.*

- Ezech. 8. 10. So sinners (if not past shame)  
doe especially in secret commit  
Gen. 4. 8. their villanies. Cain getteth his  
brother out into the fields, and  
Josh 7. 21. then slayeth him. Achan hi-  
deth his stollen goods. Gehezi  
without the knowledge of his  
Master (as hee conceived) ta-  
keth money and raiment of  
2 King. 5. 24. Naaman, and they that are  
drunke (saith the Apostle) are  
1 Thes. 5. 7. drunke in the night. And lest  
they should not thus sleepe  
long enough, and safe enough,  
they stop the light of the  
Word, put out the light of their  
owne consciences, and forbid  
even these whose office it is to  
awake them out of sleepe, to  
awake them till they please.  
Jer. 44. 26. As for the word which thou  
hast spoken to me in the name of  
the



## Church sleepers.

15

the Lord, we will not hearken Amos 7. 12,  
to thee, said the people unto 13.

Jeremiah, O thou Seer (said  
Amaziah unto Amos) goe  
flee thee away into the land of  
Judah, and there eat bread, and  
prophecie there, but prophecie  
not againe any more in Bethel,  
for it is the kings Chappel, and  
it is the Kings Court. Yea, as a  
man being asleepe, doth for the  
most part take it ill, when he is  
awaked; so a sinner when hee  
is called upon to forsake his  
sinnes; yet a little sleepe (saith Prov. 6. 10.

he) a little slumber, a little fol-  
ding of the hands to sleepe. The  
time is not come, the time that  
the Lords house should be built,  
said the people unto Haggai.

Hast thou found me, O mine 1 King. 21.  
enemy, said Ahab unto Elyah. 20.

If Iohn the Baptist say unto  
Herod, It is not lawfull for thee Math. 14. 3-4.  
to have thy brother Philips  
wife; hee will lay hold on him,  
and put him in prison. If Paul  
reason of righteousness, tem-  
perance,

Act. 24. 25.

perance, and judgement to come; *Felix* will tremble, and answer, *Goe thy way for this time, when I have a convenient season, I will call for thee.*

1 King. 22.

24.

If *Micaiah* detect the forgery and falshood of *Zedekiah*, *Zedekiah* will smite him on the cheek, saying, *Which way went the Spirit of the Lord from me to speake unto thee?*

5.

5. *Sleepe*, during its continuance, *hindereth* and letteth men, even from the *Performance* of civill offices, as the Souldier from fighting, the Labourer from working, the Carpenter and Mason from building, and the like; so cannot wee by reason of sinne performe any thing which is acceptable to God (though the same bee in it selfe lawfull and warrantable) till wee be raised there-from. *What hast thou*

Psal. 50. 16.

17.

*to doe* (saith God unto the wicked) *to declare my statutes, or that thou shouldest take my*

Cove-

## Church-sleepers.

17

Covenant in thy mouth? Seeing thou hatest instruction, and confest my words behind thee. To what purpose is the multitude of your sacrifices unto mee? (saith the Lord, unto his people) I am full of the burnt offering of rams, &c. your hands are full of blood. As Cain Gen. 4. 5. could not offer up an acceptable sacrifice unto God, being asleepe in sinne; so whilst it goeth over our soules, binding up the faculties of the same, and bringing an heavinesse, or rather deadnesse into all the powers thereof, we are altogether unfit to goe about the actions of an holy life. Hence commeth it to passe, that the mind never thinketh seriously of God: the conscience never or seldome accuseth for sinnes committed: the will never or seldome willeth that which is truly good: the affections seldome or never are moved at Gods word or workes, yea, so long

long as it beareth sway over us, we can neither pray aright, heare the Word aright, nor rightly performe any other dutie.

6.

6. In sleepe wee doe often conceive our condition to bee better, then indeed it is. The poore man dreameth of riches, the sicke of health, the imprisoned of liberty, the hunger-starved of dainty fare, delighting themselves with a kind of content, in the ( Imaginary ) fruition of these things. So doth a sinner blesse himselfe in his course. *I am* (saith Babylon) *and none else beside me: I shall not sit as a widow, neither shall I know the losse of children.* Soule (saied the rich man in the Gospel, to his owne soule) *thou hast much goods laid up for many yeares, take thine ease, eat, drinke, and be merry.* God *I thanke thee* (saied the vaine-glorious, selfe-conceited, hypocriticall Phari-

Jsa. 47. 8.

Luk. 12. 19.

Luk. 18. 11.

see )  
are,  
terer  
In  
I  
and  
stor.  
are  
all  
dog  
ping  
flun  
all  
whi  
vio  
som  
ano  
wit  
(sa  
wi  
cle  
eld  
Le  
wi  
wi  
see

## Church-sleepers.

F9

see) that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican.

In Particular

In particular

F.

I. For carelesnesse. Sloath and negligence whether in Pastors, or people. His watchmen are blind (saith Esay) they are all ignorant: they are all dumbe dogs, they cannot barke, sleeping, lying downe, loving to slumber. Their baker sleepeth all the night, saith Hosea. But while men slept (saith our Saviour) his enemy came, and sowed tares among the wheate, and went his way. How long wilt thou sleepe, O sluggard? (saith the Wise man) when wilt thou arise out of thy sleepe?

Isa. 56. 10.

Hos. 7. 6.

Mat. 13. 25.

Prov. 6. 9.

2. For whoredome or uncleannesse. Come (saith Lots eldest daughter unto her sister) Let us make our father drinke wine, and we will lye (or sleepe) with him, that we may preserve seed of our father.

2.

Gen. 19. 32.

The effects of sinne.

The effects of sinne.

I. On

I.

Eph. 4. 19.

1. On the Soule (even in this life) a spirituall lethargie or deadnesse of heart by the custome of sinne, when as the heart is made past feeling, and altogether senselesse, through continuance therein. Whereof Isaiah, For the Lord hath poured out upon you the spirit of deepe sleepe, and hath closed your eyes.

2.

Psal. 76. 5.

Psal. 13. 3.

Jer. 51. 39.

2. Perpetuall and irrevocable destruction, whereof the Psalmist, The stout-hearted are spoyled, they have slept their sleepe. And againe, lighten mine eyes, lest I sleepe the sleepe of death. So the Lord by Jeremiah, In their heart I will make their feasts, and I will make them drunken, that they may rejoyce, and sleepe a perpetuall sleepe, and not wake, saith the Lord.

The godly and ungodly joyntly considered.

Joyntly, in respect both of the godly and ungodly, either death being by sleepe significantly expressed.

1 King. 2. 10

The godlies, as David slept with



# Church sleepers.

21

this with his fathers. Our friend Ioh. 11. 11.  
e or Lazarus sleeper, and the Mat. 27. 52,  
cu- graves were opened, and many  
the bodies of saints which slept a-  
and rose. The ungodlies, as Iero- 1 King. 14. 10  
ough beam slept with his fathers. A- 1 King. 15. 8  
reof biam slept with his fathers. Ba- 1 King. 16. 6.  
pon- esha slept with his fathers, &c.

of Quest. But as David of Ab- Quest.  
losed her, (died Abnor as a foole 2 Sam. 3. 33.

dieth?) Is there no difference  
betweene those, and these, (the  
godly and the ungodly) in  
death?

Ans. In some respect there Sol.  
is no difference at all, according  
to that of Solomon; How dieth Eccles. 2. 16  
the wise man? as the foole. But  
in others very great, according  
to that of the same Author. The Prov. 14. 3  
wicked is driven away in his  
wickednesse; but the righteous  
hath hope in his death.

Their agreement consisteth in Wherein the  
these particulars. death of the  
godly and  
wicked agree.

1. Our beds represent our  
graves: the sheetes wherein  
we lye our winding sheetes,  
wherein

1.

wherein wee shall bee wrapped. The cloaths that lye on us the clods of earth that shall be cast upon us, when wee are laid in our graves, yea as they that are asleepe are for the time voide of care, and insensible either of joy or paine, neither being affected with the miseries of others to mourne with them, nor with their prosperity to rejoyce with them, but (having their eyes bound up from seeing, their eares from hearing, as their other senses from the execution of their severall functions) are wholly ignorant of things done about them, so is it with those that are dead. To this purpose Job, why did the knees prevent me? or why the breasts that I should sucke? for now should I have lye still, and beene quiet, I should have slept, then had I beene at rest. And Isaiab tells us, that now Abraham is ignorant of us, and Israel doth not acknowledge

## Church sleepers.

23

ledge us. Hence it is, that as a Iob 7.2.  
servant earnestly desireth the  
shadow, and as an hireling lo-  
oketh for the reward of his works,  
so not a few doe daily gape for  
death, that thereby they may  
bee freed from their troubles.  
It is now enough, O Lord, (said 1 King. 19.4  
Elijah) take away my life, for  
I am no better then my fathers.  
Take I beseech thee my life Jonah 4.3.  
from me (said Jonah) for it is  
better for me to die, then to live.  
And in those dayes (saith Rev. 9.6.  
S. John; namely when unto the  
locusts, that came out of the  
bottomlesse pit, power was gi-  
ven to torment those men  
which have not the seale of  
God on their foreheads) shall  
men seeke death, and shall not  
find it, and shall desire to die,  
and death shall flye from them.  
Agreable hereunto is that of  
Philos, who being asked what  
sleep was, answered, The i-  
mage of death, and rest of the  
senses; and that of Gorgias,  
who

Bras. lib. 6.  
cap. 8.

Euslat. ad  
Hom. Ibid.  
Tertull. de  
anima, Chrys.  
ad pop. ant.  
homil. 5.  
Arist. lib. 19.  
de animal.

Heb. 9. 27.  
Rom. 5. 12.  
Psal. 89. 48.  
Eccl. 1. 2.

who being very aged, and feeling deadly sleepe or death to creepe on him, unto a friend who asked him how hee did answered, Sleepe now beginneth to commend me unto his brother, and that of Epaminondas who having slaine one of the watch whom hee found sleeping, thus justified his fact, Such a one, as I found him (saith he) I have left him. To this purpose is it, that of some sleepe and death are said to be brethren only godson. Germaine, Sleepe Deaths looking glasse, death a sleepe longer then usual, yea sleepe a kind of middle thing betwene death and life.

2. (Sleepe as it is common to all men, and cannot be driven away or avoided of any, how sparing soever, or well spenders of time, so it is appointed unto him ere to die: Death passeth upon all men, and what man is he that shall not see death? To such busi-  
only

3. Sleepe

## Church-sleepers.

251

3. *Sleepe*, though usually it cometh by degrees, as after labour, meat, wearinesse, watching, and the like; yet doth it often steale on men at unawares; So death though usually, and by course of nature it followeth sicknesse as the forerunner thereof, yet seazeth it often on men both good and bad on the very sudden. So did it on the man of God that came unto Bethel, so on *Ananias* and *Sapphira*, Then said God unto the rich man; Thou foole, this night shall thy soule be required of thee, when he had said unto his soule; Soule, thou hast much goods laid up for many yeares, take thine ease, eate, drinke, and be merry.

King. 13.

24.

Act. 5. 5. 101

Luk. 12. 19. 20.

4. *Sleepe* is proper to the body, not the soule, (for even then are we to be awake in soule, when wee sleepe in body) so dieth man in respect of his body, not his soule. Though the body rests and dwells in the dust

4.

Corde vigilamus, etiam cum corpore dormimus, Aug. de verb. dom. Ser. 22. Isa. 26. 19.

C

dust

Eccles. 12. 7.

Anima quieti  
nunquam suc-  
cedit. Tertul.  
de anima.

Luk. 16. 22.

Hist. Florent.  
lib. 7.

dust of the earth, yet doth not the soule so rest. The dust (that is the body) returneth to the earth, as it was, and the spirit returneth unto God, who gave it; yea, if the soule doe not now sleepe, whilst it is in the prison of the body, much lesse shall it, being freed therefrom. As the soules of the godly are carried into heaven, so are the soules of the ungodly into hell, eithers bodyes in the meanetime remaining in their graves. As *Cosimo* the Florentine to some Rebels that sent him word they slept not, answered, that hee beleevved the same, because their sleepe was taken from them. So may it be affirmed of mens soules, that as here they cannot sleepe, so hereafter they cannot die.

5.

5. Sleepe, though it bee of longer continuance with some, then with others, yet lasteth it not alwayes with any; even the slaggard being at the length awaked,



not  
dust  
th to  
the  
who  
doe  
s in  
much  
ere-  
god-  
, so  
odly  
the  
heir  
ren-  
sent  
an-  
the  
was  
it be  
that  
f, so  
e o  
ome  
th i  
even  
ngth  
ked,

awaked, or awaking there-  
from, so death must at the last  
restore her dead, how long so-  
ever they have been under the  
power, and in the possession  
thereof, *For the trumpet shall* 1 Cor. 15. 52  
*sound (saith the Apostle) and*  
*the dead shall be raised incor-*  
*ruptible, and we shall be chan-*  
*ged.* Agreeable hereunto is that  
of S. Iohn; *And the sea gave* Rev. 20. 13.  
*up the dead which were in it,*  
*and death and hell delivered*  
*up the dead which were in*  
*them.*

The difference between them *Wherin they*  
in these. *differ.*

I. Though such as are asleepe  
may or shall awake, yet doth  
not their awaking prove alike  
comfortable (for Pharaohs  
Butler was restored, and his  
Baker hanged, according to  
Iosephs interpretation of their  
dreames.) So both the ungod-  
ly and the godly die, yet doth  
not eithers death prove advan-  
tagious. *The houre is comming* Ioh. 5. 28.

in the which all that are in the graves shall heare the voyce of the Sonne of man, and shall come forth, they that have done good unto the resurrection of life, and they that have done evill unto the resurrection of damnation, Saith our Saviour himselfe; All the ten virgins which slumbered (as well the wise as the foolish) arose, but the wise onely went in with the Bridegroom unto the marriage, the others being excluded; Depart from me ye cursed, shall it be said unto the wicked on the day of judgement; but unto the godly, Come yee blessed of my Father. Unto these death is not as death (as having the sting thereof removed, which is sinne) but as a sweet sleep, unto those it is otherwise: even of fearfull things the most fearfull. Those lose, but these gain thereby, a palace for a prison, rest for labour, liberty for bondage, God for men, the company

Mat. 25. 7.  
10. 12.

Mat. 25. 34.  
41.

1 Cor. 15. 56.  
ὁ θάνατος ἡμῶν  
ἐστὶν ὁ ὕπνος  
ἀλλὰ κοίμη-  
σις. Chrys.  
ad Heb.  
πάλαιον φε-  
ρεῖται ὡς ὁ  
πύργος,  
Arist.

pany of Angels for the company of sinners, and finally, heaven for earth.

2. As sleepe proveth unto many farall, wherein they die, and from which they never rise; so unto the ungodly the death of the body is a forerunner of that second death, the death both of body and soule; under which they shall lye world without end. But it is not so unto Gods children. Thereby is put an end unto all their miseries, for they rest from *Rev. 14. 13.* their labours, neither doe they hunger any more, or thirst any more, and all teares are wiped from their eyes. Thereby are they freed from all sorts of *Rom. 6. 7.* finnes: (for hee that is dead is freed from sinne) thereby from the being of sinne: from the infection of sinne: from the guilt of sinne: from temptations unto sinne: from the authority, dominion, and rule of sinne: from the imputation of

C 3 sinne:

Ma. 57. 13

1<sup>st</sup> Cor. 15. 42  
43, 44.

*sinne : from the reward or dangerous effect and consequents of sinne, and that wholly, fully, perpetually. Thereby from all sorts of crosses. Thereby from all sorts of feares. Thereby from all sorts of cares ; In a word, thereby freed from all sorts of euill, past, present, and to come. They lye downe in sure and certaine hope of resurrection to eternall life. Their bodies are sowne in corruption, but raised in incorruption, sowne in dishonour, but raised in glory ; sowne in weaknesse, but raised in power ; sowne naturall bodies, ( as many goe heavily to bed ) but raised spirituall bodies, when through the glorious beames of the Sunne of righteousness shining on them, they shall fully recollect both their spirits and strength, in all which respects that of Salomon may bee applyed unto them, that Their day of death is better, then the day wherein they were borne.*

3. As

3. As every one is not alike willing to sleepe, especially such as are unuasually terrified by dreames; so neither are all alike willing to die. The godly wait for death : *All the dayes of my appointed time will I wait* (saith *Iob*) *till my change come*; yea, with the Apostle desire to be dissolved, and to bee with Christ, But the ungodly whose consciences tell them that after death commeth judgement, doe with *Fælix* tremble at the very mentioning thereof: yet (how loath soever to undergoe it, what paines or charges soever they are at, when they feele it or feare it approaching to remove it and put it off) doe most of them even willingly (as it were) through intemperancie, incontinencie, carking cares, and such like courses bring it upon themselves.

*Iob* 7.14.

*Iob* 14.14.

*Phil.* 1.23.

*Heb.* 9.27.

*Act.* 24.25.

4. As through sleepe they that are in misery are fittid and enabled

enabled to undergoe more misery, and they that are in a good condition become capable of more happinesse, so through death are the ungodly, as it were, fitted for hell, the godly for heaven; those for unconceivable misery, these for unspeakable happinesse.

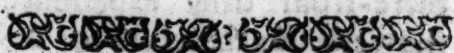
Sleepe how  
taken in this  
Treatise,

Take we it in this *Treatise* in its proper signification, but for such a *sleepe* as is altogether *unlawfull*, howsoever *ordinaire* and *common*, for then to *sleepe*, when wee ought to bee *swift to heare*, and then to bee *drowsie*, when it concernes us to be *most vigilant* (as at the *preaching* of the word, and *prayer*) who will not judge the same *unreasonable*, and so neither *lawfull* nor *warrantable*.

Be this then, this unreasonable, unlawfull, unwarrantable kind of *sleepe*, or rather *sleeping evill* (*sleeping at Church*) this inordinate, ordinary bodily drowsinesse, I say, whereby



whereby the Word read or preached becommeth wholly ineffectuall, and no blessing from God, but rather an undoubted curse can bee expected thereupon, the *subject* of this *discourse*.



## CHAP. II.

*How convenient and necessary  
it is to handle this  
Argument.*



Either needs any to wonder that this should bee medled withall, or conceive him to have little to

*Reasons  
shewing the  
utility, and  
necessity of  
this Treas-  
ure.*

doe, unlesse to keepe himselfe awake, which busieth himselfe about such a sleepy subject. These with the like warrantable reasons will (questionlesse) justify our proceeding.

I. Because *this is by most no  
otherwise (if at all) medled  
withall, then by a bare cursory*

C 5. *speaking*

speaking against it, and that not of set purpose, but occasionally upon the view of some one or other sleeping; yea, and that but in generall tearmes, which how fruitlesse and ineffectuall it proveth to reclaime any there-from daily experience sheweth. As therefore for the subduing of other vices, there must bee both *Precept upon precept, and lyne upon lyne*, so must there be for the subduing of this.

Ma. 28. 10.

2. Because there are so many which offend herein, and yet thinke, that either they have not at all, or but a little offended. Those standing upon their justification; These going about to excuse their practise. Such had need to bee wrought on, brought on, to see the greatnesse of this sinne, and that (as Lot of Zoar) they may not conceit, that it is but a little one. Before these must the evils hereof bee laid open,

Gen. 19. 20.

Reasons

## Church-sleepers.

35

Reasons dissuading from the same be propounded, as in like manner, their severall objections to the contrary, plainly and solidly dissolved.

3. Because there are so many, which being customarily addicted herunto (yet exceedingly desirous and willing to leave the same) are notwithstanding wholly ignorant how to effect it. Thole must be made acquainted as well with the Causes hereof, as Remedies how to be rid of the same.

3.

4. Because there are but a few, which doe truly take notice of the danger ensuing hereby, or consider the wrongs occasioned through the same. The ignorant therefore and careless are to be shewed, that hereby they wrong the blessed Trinitie, hereby are stumbling blocks unto others, which through their evill example in this kind prove no lesse wicked then themselves. Hereby the:

4.

W.ordi

Word becommeth ineffectuall, and the Ministers thereof discouraged: yea, that this is one maine cause, why they doe so long continue in their sinnes, to the grieve and hurt of their owne soules.

5.

*5. Because this sinne cannot be so well met withall by speaking against it, as by writing.* For if a Minister should in his Sermon, when an occasion is presented unto him (as when is there not?) inveigh against the same, hee might haply through weaknesse or want of memory forget himselfe, neither bee able againe without much adoe to come to his matter, or rather be forced by new objects of drowinesse to renew his reproofes, and continually to goe on in that argument; yea, though there were no feare of such destruction, yet in as much as a Minister is not to nominate any of his auditors in particular. Neither haply

(if

(if it were lawfull for him to name them) knoweth hee his Auditors by name, though hee should observe them to bee asleepe; his reproofes must bee generall, which (as in other things) who doth not almost put from himselfe, as if they did not at-all concerne him, or the Minister therein had no ayme at him? Our Saviour *Mat. 26. 2-11* having informed his Disciples in generall termes (not particularizing the name of any) that *one of them should betray* *Verse. 25.* him; *Indas* thereupon (who indeed was (the villaine, the man aymed at) could say notwithstanding; *Is it I Master?* so do too too many in the case we have in hand.

6. *Because there are no lawfull meanes* (who will judge this unlawfull?) *which Chri-* *Deut. 22. 13.*  
*istians are not to use for the good* *2. 3.*  
*one of another;* Yea, if the Lord require of us the manifestation of brotherly love, even  
in

Deut. 22. 1,  
2, 3.

in such things as concerne our neighbours (our enemies) estate, much more doth hee it in such things as concerne the welfare of their bodies, and if of their bodies, much more of their soules. Now what can be more advantagious unto their soules, then their carefull and conscionable hearing of the Word? and how can they thus heare it, if they sleepe thereat? and sleepe they will. if meanes be not used to keepe them awake. As therefore one of the *Persian* kings Chamberlaines was every morning to come unto his Masters bed-side, and to awake him with these words; *Arise O King, and be carefull of the businesses, whereof Mesoromafdes willed thee to take care*; So may every Christian (must every Christian) carefully use meanes whereby as well to with-hold themselves, as withdraw others from this sleeping evill. May

Ἀνάστα ὦ  
βασιλεῦ, καὶ  
φρόνιζε  
πραγμάτων,  
ὡς σε φρονή-  
ζει ὁ μεσο-  
βράχιοδης ἡ-  
βελουσι.  
Blut.

it



it be lawfull in the words of  
*Solomon* to rowse up the slug- *Prov. 6. 9.*  
 gard? *How long wilt thou sleep*  
*O sluggard? when wilt thou*  
*arise out of thy sleepe?* And  
 will any judge this unlawfull?  
 yea, should wee not thus ende-  
 vour our selves according to  
 our abilities to prevent, or to  
 amend the same, we might as-  
 well be truly reputed as justly  
 punished for partaking with  
 others in sinne, which (ac-  
 cording to *S. Pauls. caveat*) who *1 Tim. 5. 22.*  
 is not bound carefully to a-  
 voide?

7. Because, *this is a breach Canon 18.*  
*of one of our Church-Constitu-*  
*tions, which requireth; that*  
*None, either man, woman, or*  
*child, of what calling soever*  
*shall bee otherwise busied (in*  
*time of Service or Sermon)*  
*then in quiet attendance to*  
*heare, marke and understand*  
*that which is read, preached, or*  
*ministred; And that They shall*  
*not disturbe the Service or Ser-*

*mon by walking and talking, or any other way.*

8.

8. Because as toward the  
 Exod. 35. 22. rearing up of the *Tabernacle*,  
 Verse 23. some brought *bracelets, and*  
 Verse 24. *earings, and rings, and tablets,*  
*all jewels of gold, and the Ru-*  
*lers brought Onix-stones, and*  
*stones to be set for the Ephod,*  
*and for the brest-plate; So o-*  
*thers brought goats haire, and*  
*red skinnes of rams, and bad-*  
*gers skinnes; neither of which*  
*were rejected, but the offerings*  
*of either accepted (yea, and*  
 Luk. 21. 3. *our Saviour did more com-*  
*mend the poore widow, for her*  
*two mites which shee cast into*  
*the treasury, then the rich for*  
 Verse 4. *their liberall offerings, inas-*  
*much as they out of their abun-*  
*dance cast into the offerings of*  
*God, but she of her pennurie cast*  
*in all the living she had.) So if*  
*towards the encrease of the*  
*kingdome of Christ, and buil-*  
*ding up one another in our*  
*molt holy faith; Some with the*  
*Captaine*

*Cap*  
*me*  
*I*  
*sw*  
*and*  
*ly a*  
*or d*  
*rese*  
*set*  
*the*  
*tro*  
*silv*  
*all t*  
*peo*  
*brin*  
*me*  
*eve*  
*the*  
*(of*  
*the*  
*larg*  
*Se*  
*mil*  
*are*  
*mo*  
*M*  
*she*  
*of*

Captaine of the *Aramites* 1 King. 22:  
meddled onely with the king of 32.

*Israël*, that is, great sinnes, as  
swearing, adultery, murther,  
and the like, (as some worthi-  
ly and profitably have done)  
or detect and confute heresies,  
resolve cases of conscience;  
set forth large commentaries on  
the *Scriptures*, and handle con-  
troversies (which are as gold,  
silver, and pretious stones) and  
all to the singular good of Gods  
people, why may not others  
bring their goates haire? I  
meane, discover and oppose,  
even the pettiest offences. As  
there must bee meat for men,  
(of which kind are the *Fa-  
thers*, *Councels*, *Schoole-men*,  
large *Commentaries* on the  
*Scriptures*, &c.) So must there  
milke for babes, of which kind  
are *Catechismes*, plaine *Ser-  
mons*, *Prayer bookes*, books of  
*Meditations*, and such like  
short godly discourses, where-  
of questionlesse no small bene-  
fit

fit daily ariseth, as their often impressions cleerely witnesse. Nay, even the greatest scholars, and most learned men have not thought their time ill bestowed in writing on such low discourses ( as *Salomon* spake of the *hyssope* that springeth out of the wall ) to the capacitie of the meanest.

*1 King. 4. 33.*



### CHAP. III.

*Whence it is, that Church-sleeping is so ordinary, and usnall.*

**H**E causes hereof ( not to mention Gods justice on the contemners of his Word, who for the most part being come to Church are cast into such a deepe sleepe, that though they have both eyes and cares, yet ( for the time ) they are deprived

ved of the use of either, neither seeing with the one, nor hearing with the other, of whom it may be said as of *Saul* and his *troups*, a deepe sleepe of *God is upon them that they doe not awake*; ) The causes I say hereof may be reduced especially into these three;

*1 Sam. 26. 12*

The first arising from *Satan*. The causes of  
The second arising from *our* Church-sleeping.  
*selves.*

The third arising from *others*,  
both *Preachers* and *people*.

Sect. I. *Satan.*

From *Satan*.

As *Dalilah* made *Sampson* *Indg. 16. 19*  
sleepe on her lap to the losse as well of his liberty, as life: so doth *Satan* rocke us asleepe at Church, that hee may leade us captive at his pleasure, to the utter and everlasting ruine both of bodies, and soules. Hereof tooke *Machetes* (of whom *Lorinus* in *Cassianus* maketh mention) *Acta Apost. pag. 591.*  
good notice, for observing his fellow-

fellow-Monkes when hee began to speake unto them of heavenly things suddenly thereupon to fall asleepe, but when of other matters, to lend their attentive eares, hee informed them that *the same came of Satan*; yea, how many are there found, which if they had no mind nor inclination to sleepe a day or two before, will notwithstanding sleepe at Service and Sermon? whence commeth it to passe? assuredly from Satan who is ready and busie enough to besprinkle their temples with his spirituall opium of evill motions and suggestions, and having maliciously enclined them to drowsinesse, diligently rocketh the cradle, that they may sleepe the more soundly. This hee bringeth diversly to passe, as

Who bringeth to passe.

1.

1. By working with outward meanes occasioning sleepe, such as heat, weaknesse, griefe, long watching, and the like.

2. By



## Church sleepers.

45

2. By keeping men and women in ignorance, or without the knowledge of the Word.

3.

3. By perswading, that the Preacher is not worth the hearing, and so that his words are not to be regarded, or that in his Sermons he venteth his owne spleene and malice.

3.

4. By propounding, that though the Minister should preach never so well, and they should give never so diligent heed thereunto, yet that it will be to no purpose, they being unable to conceive any thing by him delivered, which for the most part through his meanes in most proveth too too true.

4.

5. By working a generall dislike of the Word preached, in respect of its opposition unto those things, which are with most, in most request.

5.

6. By drawing the attention, and intencion another way.

6.

From our  
selves in sun-  
dry particu-  
lars.

I.

Pro. 19m 5.

*Languido su-  
mus ingenio,  
& in somnum  
ituro. Senec. de  
Provid. cap. 5.*

Sect. 2. Our selves.

I. Through sloathfulnesse according to that of Salomon Slothfulnesse casteth into a deep sleepe, which may bee no lesse appointed unto this, then unto any other. Hee that is sloathfull cannot but sleepe wheresoever he is. Neither the feare of danger, nor hope of reward will keepe him awake ; wee are all naturally of a very dull and drowfie disposition, by reason of that lumpish flesh of ours, that abideth much even in the best, by meanes whereof it commeth to passe, that wee doe often-times sleepe and slumber be we never so careful and diligent, much more being sloathfull. As it is with drowfie persons, if they sit still and doe nothing, they will soone fall asleepe, so if we give our selves over to slothfulness, wee shall soone be overtaken

take  
2  
wan  
min  
ject  
of t  
by-r  
eyes  
wall  
is it  
by d  
forc  
ning  
hath  
hear  
Be  
like  
3  
Wh  
can  
The  
pre  
the  
fice  
than  
read  
after  
noo  
taken

## Church-sleepers.

47

taken with this dismall sleepe.

2. *Through carelesnesse, or want of attention*, when the mind is not set on its right object, the preaching and reading of the Word, but roveh on by-matters, neither are the eyes fixed on the Preacher, but walke hither and thither, then is it no wonder but that sleepe by degrees creepeth on. Therefore have we caveats and warnings propounded. *Hee that* Rev. 2.7. *hath eares to heare, let him heare. Take heed how yee heare.* Mar. 4. 24. *Be swift to heare, and the* Jam. 1. 19. *like.*

3. *Through intemperancie*; When the stomacke is full, how can the eyes bee but heavy? Thereby the senses are so oppressed, that during the same they cannot execute their office; and experience sheweth that wee doe oftener and more readily sleepe at Church in the afternoone, then in the forenoone. Yea, if this shutteth out

3.

Eph. 5. 18.

2 Pet. 2. 5.

Gen. 9. 21.

2 Pet. 2. 8.

Gen. 19. 33,

34, &amp;c.

Luk. 21. 34.

Ecclus. 31. 20

out the Spirit, ( according to that of the Apostle, and be not drunke with wine wherein is excessse, but be filled with the Spirit ) made Noah ( a Preacher of righteousness ) discover his nakednesse: occasioned just Lot ( who dwelling among the Sodomites, in seeing and hearing vexed his righteous soules from day to day with their unlawfull deeds ) in beastly manner to abuse himselfe ( by filthy incest ) with those that came out of his owne loynes, and through the same the day of judgement shall take men unawares ( as is implied in that of our Saviour; And take heed to your selves, lest at any time your hearts bee over-charged with surfeiting and drunkennesse, and cares of this life, and so that day come upon you unawares. ) How can it but in like manner occasion this? ( Sound

sleepe ( saith the sonne of Sirach ) commeth of moderate

eating.

eatin  
part

4

Prea

bide

indu

so aff

Jem

ven,

wha

dece

ford

pres

vin

care

affo

care

eve

gro

age

reth

and

Wo

too

no

the

wh

eating, but this for the most part of immoderate.

4. Through hatred of the Preacher, when wee cannot abide him, as Ahab could not indure Micaiah, when we are so affected towards him, as the Iemes towards Paul and Steven, will wee attentively heare what he delivereth? Many indeed (even thus affected) afford the Preacher their bodily presence, but like images, having eyes, they see not, having ears, they heare not; or if they afford them their eyes and ears it is to a sinistrous end, even that they may have some ground or other from his carriage, or from what hee delivereth to bring him into trouble and molestation.

Psal. 115. 5.

5. Through disesteeme of the Word read or preached, Too too many thinke that there is no more wisdom therein, then their Teachers shew out of it; which in their conceit being

D

very

very small, or none at all, they neither watch thereat, nor thereunto. As no man cares for grace, but hee that knowes its worth; so none cares for the Word, but hee that hath it in high esteeme for its unspeakeable excellencie. Those prize it

*Psal. 119. 72.*

*78. 148.*

*Psal. 19. 10.*

*above thousands of gold and silver, and unto them (as unto David, who meditated therein day and night) it is sweeter than the honey and the honey combe.* They that have drunke

*2 Sam. 23. 15*

*Joh. 13. 8, 9.*

*of this water of life, doe more and more thirst after it, and (as Peter being informed how necessarie it was that our Saviour should wash his feet, said unto him, Lord, not my feet onely, but also my hands and my head) rest not satisfied with sipping or tasting hereof, but long as it were (as David to drinke of the water of the well of Beth-leem which is by the gate) even to be drunke therewith. Where this desire is, there is watchfulnesse,*



## Church-sleepers.

51

fulness, where it is wanting;  
drowsinesse.

6. *Through disobedience unto the admonitions and reproofes of the Word*, when being admonished of our drowsinesse, wee notwithstanding doe not amend, but rather grow worse and worse, as the people in the dayes of *Ieremie*; As for the word which thou hast spoken to us in the name of the Lord, wee will not hearken unto thee: When I say being againe and againe admonished, wee notwithstanding amend not; doe we not as it were through our obstinacie, put out the light that wee may sleepe the more securely? *Ier. 44. 16.*

7.

7. *Through shamelesnes*. When we become so impudent, that though we be detected, noted, pointed at, spoken of, spoken against, spoken to, as common sleepers at Church, and so consequently contemners of the Word; yea, and certainly in-  
D 2      formed

Isa. 3:9.

formed, that thereby we make our selves as gazing stocks, or common objects of laughter, yet having as it were an whores forehead, wee are not ashamed, but doe the more goe on in the same. Of us may it be said; *The shew of their countenance doth witnesse against them, and they declare their sinne as Sodome, they hide it not; Yea, (as drowfie sluggards which love to sleep) how loath are we, how unwilling to be awaked? how froward? how angry when wee are awaked.*

8.

8. *Through inconsideratnesse, or want of consideration, as well of the excellencie of the Word, and necessity of hearing the same, as of our owne pronenesse unto drowfinesse: Satans endeavours to lull us a sleepe, and our owne weaknesse to resist the same: Were wee affected with those, wee could not but bee more watchfull.*

9. *Through*

9. *Through the want of Gods feare.* As *Abraham* unto *Abimelech* (enquiring of him, why hee had said of *Sarah*, that *shee was his sister*) because I thought, surely the feare of God is not in this place, and they will slay me for my wives sake. So may wee of Church-sleepers, that wanting Gods feare, they will make no conscience of sinne. Yea, as *David* layeth downe the want of Gods feare to be the ground of the ungodlies, ungodly both workes, words, and thoughts, so may wee no lesse confidently affirme, that it is the ground of this wickednesse, and as *Salomon*, *The feare of the Lord is the beginning of knowledge*, so wee, *The want of it, is the beginning of this particutar fol- lie.* *Sampson* not being afraid of the *Philistims*, slept to the destruction of his body, as too too many being voide of Gods feare sleepe at Church, to the

9  
Gen. 20. 11.

Psal. 36. 1, 2, 3, 4.

Prov. 1. 7.

Iudg. 16. 20.

10.

destruction both of soule and body.

10. *Through custome and willingnesse.* For when being come to Church, and no sooner set, but wee set our selves to sleepe (so with the dogge returning to our vomite) holding downe our heads, and leaning them on our elbowes, as on pillowes, pulling our hats over our eyes lest wee should see (an unreverent thing in Gods house) and stopping our eares as it were, lest the noise or voyce of the Preacher should awake us, or hinder us from our sleepe, doe not wee willingly bring the same upon us? and doth not this willingnesse occasion the same?

*Sect. 3. Others.*

From Preachers.

Preachers.

1.

1. When they doo not at any time, or upon any occasion reprove this sinne, or dissuade their

## Church-sleepers.

55

their Auditors from the same.

2. When they take no paines in their ministrie, neither study to any purpose, for what they doe deliver.

2.

3. When they doe either preach their owne inventions, mens traditions, or lies and errors in the name of the Lord.

3.

Ezek. 22. 28.

4. When they doe not suite and fit their doctrine to the capacitie of their hearers.

4.

5. When they doe not what in them lyes to bring their people unto a love and liking of the Word.

5.

6. When they continue too long in their Sermons.

6.

7. When they lead a scandalous life, walke inordinatly, and their conversation is such as becommeth not the Gospel of Christ, like unto those of whom the Prophet makes mention:

7.

His watchmen are blinde : they are all ignorant : they are all dumbe dogs, they cannot barke, sleeping, lying downe, loving to

Isa. 56. 10.

D 4 slumber

Phil. 2. 21.

Phil. 3. 18.

Verse. 19.

1 Sam. 1. 17.

From people  
through  
Commission.

slumber, yea they are greedy  
dogges which can never have  
enough, and they are shepheards  
which cannot understand; they  
all looke to their owne way, eve-  
ry one for gaine from his quar-  
ter, &c. and of whom the A-  
postle; All seeke their owne,  
not the things which are Iesus  
Christ. And againe, many  
walke of whom I have told you  
often, and now tell you ween-  
weeping, that they are the ene-  
mies of the crosse of Christ,  
whose end is destruction, whose  
God is their belly, and whose  
glory is in their shame, who  
mind earthly things. Through  
the sinne of Eli his sonnes men  
abhorred the sacrifice of the  
Lord; So by reason of the ca-  
riage of such Pastors, their mi-  
nistery becommeth odious and  
loathsome, and not a few (even  
of the best) sleepe thereat.

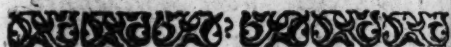
People, both by doing and  
leaving undone.

Doing, namely by giving  
them—



themselves over herenunto, whereby they become stumbling-blocks unto others, inviting them as it were to follow their course, and as readily to embrace sleepe as themselves doe.

*Leaving undone*; namely to **Omission.** awake those, whom they shall observe to be asleepe. Herby doe they wrong both themselves and them that sleepe; as who by letting them alone communicate with them in their sinne, and so shall bee punished for their sleeping, they themselves in the meane time being awake.



## CHAP. III.

*Reasons dissuading from Church-sleeping, they are of divers sorts, and may be reduced into these eleven.*

The 1. may be taken from God.

The 2. from *The word of God.*

The 3. from *The Preacher.*

The 4. from *The Congregation.*

The 5. from *The place of meeting.*

The 6. from *The end of coming.*

The 7. from *The time.*

The 8. from *Satan.*

The 9. from *Our selves.*

The 10. from *Sleepe.*

The 11. from *Sleepers Church.*

Arguments  
against  
Church  
sleeping  
from

See of G

Secd. 1. God: The { Father.  
 Sonne. God,  
 Holy Ghost.

1. In respect of his absolute precept and command to attend, and give eare unto his Word; 1.  
*Heare instruction, and be wise, Prov. 8.33.  
 and refuse it not. Keepe thy Eccles. 5.1.  
 foot when thou goest to the house  
 of God, and be more ready to  
 heare, then to give the sacrifice  
 of fooles. Hee that hath eares  
 to heare, let him heare, let eve-  
 ry man be swift to heare.* Math. 11.15.  
 Iam. 1.19.

2. In respect of the gracious promises which hee hath made unto them which are hearers indeed. 2.  
*Blessed is the man that Pro. 8.34.  
 heareth me. The eare that hea- Pro. 15.31.  
 reth the reproofe of life abideth Ioh. 5.24.  
 among the wise. Hee that hea-  
 reth my Word, and beleeveth on  
 him that sent me, hath everla-  
 sting life, and shall not come  
 into condemnation, but is passed  
 from death unto life. He that is  
 of God heareth Gods word.* Ioh. 8.47.

3. In.

3:

3. In respect of his presence about us, and with us, the knowledge which hee hath of us, and notice which hee taketh (though of us unperceived), whether wee wake or sleepe.

Prov. 5. 21

*The wayes of a man are before the eyes of the Lord (saith the wise man) and he pondereth all his paths; Yea, not his wayes alone (those which are most conspicuous) but the secret motions of the mind, and the inward intentions of his heart, they are all naked and opened (as the inwards of a beast that is cut up, and quartered, as the originall word signifieth) unto the eyes of him, with whom we have to doe. And*

Heb. 4. 13.

τετραχάλισ-  
μιν.

is God present in the Church so fearfull and glorious a majestie, of so sharpe sight, and deepe understanding, who dares sleepe at Church? A

Pro. 5. 20, 21

hereby Salomon dissuadeth from lewd and licentious cour

Job 34. 28, 22

ses, and hereby *Elihu* deterred

me

## Church-sleepers.

61

men from wicked practises, so by the same may wee be withdrawn from Church-sleeping.

42

4. In respect that it is God which speaketh unto us in his word, So thought the Thessalonians; When yee received the word of God, which ye heard of us (saith S. Paul) ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh also in you that beleve.

Thes. 2. 13

Would a subject sleepe in the presence of his Prince, advising him for his good: threatening him for some evill committed by him: offering him preferment for the performance of this or that noble enterprize, and the like? hee would not. Care, feare, hope, joy, would keepe him awake. And will any sleepe, whilst God offereth, promiseth, rewardeth, threateneth, instructeth, and the like? When Samuel was instructed by Eli, that it was the Lord

1 Sam. 3. 9. 10

Lord which spake to him, sleepe did then depart from his eyes; So should not we sleepe, if we would but perswade our selves of Gods presence.

5.

Rom. 15.4.

5. In respect of his power, not onely to *blesse* his Word that it may bee profitable unto

2 Tim. 3.16. us, for comfort, for doctrine, for

reprooffe, for correction, and

for instruction in righteousness

(whereof out of his love to-

wards us, and willingness to

doe us good, hee is most desi-

rous, and without whose blef-

1 Cor. 3.6.

sing, though *Paul* plant, and

*Apollos* water,) it bringeth

not increase, but in *justice*, to

inflict grievous judgements on

them which doe not, or wil not

heare, judgements I say, both

Act. 20.9.

corporall, as on *Eutichus*, and

spirituall, as on the contemners

of wisdom, *Prov. 1.24, 25, &c.*

And those obstinate ones, of

whom the Lord speaketh to his

Isa. 6.10.

Prophet; *Make the heart of*

*this people* ~~fat~~, and *make their*

*eyes*



eyes heavy, and shut their eyes, lest they see with their eyes, and heare with their eares, and understand with their heart, and convert, and be healed.

SECT. 2. *The Word of God.*

The Word  
its

I.

I. In respect of its *dignitie*, which is from the *Author* thereof: the *Nature* thereof: the *Matter* therein contained, together with the *Antiquity* and *perpetuity* of the same, may be cleerely evidenced.

Dignity evi-  
denced by its

The *Author* thereof, God, *Author.* which is therefore termed *Gods wayes*: the *speech of Gods* *Psal. 25. 5.*  
*glory*: the *breath of Gods* & 29. 9.  
*mouth*: *Gods paths*: the *dew* & 33. 6.  
*of the Lord*: the *wisdom of* *Isa. 2. 3.*  
*God*: the *sword of the Spirit.* & 26. 19.  
As hee spake of old by the *Luk. 11. 49.*  
*mouth of his holy Prophets,* *Heb. 4. 12.*  
which have beene since the *Luk. 1. 70.*  
*world began*; So doth hee now  
*speake by his Ministers,* whom

as his *Ambassadors*, hee hath raised up in their roomes.

The nature thereof.

The *Nature* thereof, both as it is in it selfe, and as it is unto us.

As it is in it selfe.

Psal. 19.7.

Psa. 119. 160

As *it is in it selfe*, it is perfect, eternall, immortall, most pure and precious. A most true, right, certaine, infallible, simple, faithfull, absolute, sincere, unspotted, and undeniable Word, alwayes constant, one and the same for ever, wherein there is no errour, no falshood; no defect, no imperfection.

As it is unto us.

As *it is unto us*. It is wine to comfort us; bread to feed us: drinke to quench our thirst: fire to purge us: an hammer to beate upon our hardned hearts: a staffe to uphold us: a treasure to enrich us: a lanthorne to direct us: a guide to conduct us: a weapon to defend us: seed to beget us: meate for men: milke for babes. Yea, as the Sunne is to the world, so is it to us, the light of our lives, and

the

the life of our soules.

The *Matter* therein contain- The matter  
 ned, such as may give content therein con-  
 unto all, the same so farre ex- tained.  
 ceeding all other subjects, as  
 the Creator (whose workes  
 and will it principally setteth  
 forth) doth the creatures. It  
 revealeth unto us the blessed  
*Trinitie*. It maketh knowne  
 unto us *Christ*, and him cruci-  
 fied. It pointeth out unto us the  
 vertue of his death and resur-  
 rection. It setteth forth the ex-  
 cellencies of a better life, which  
 for the present are wholly hid  
 us: from the ungodly, and but in  
 fire part revealed unto the godly.  
 to Doth any loath it for its plain-  
 arts: nesse? It is milke for babes: Eccles. 11. 10  
 sure It is pleasant, affording unto  
 y di- each Christian heart more  
 t us: sweetnesse then is in the honey,  
 ed to and the honey combe. It is up-  
 milke light, as being voide of errour.  
 unne It is a word of truth, pure  
 o us, wheat without chaffe: pure  
 and gold without drosse. It is a  
 the word

*Reuer. Clavis  
Script.*

The Anti-  
quity and  
perpetuity  
thereof.

word of wisdom, whereby alone 2.  
we become wise. It is as a whip  
goad, whereby being pricked, derin  
whilst wee sleepe in sinne, wee in we  
doe thereupon awake. It is as a new  
naile, whereby indeed wee are of su  
fastened and confirmed. Is any priue  
delighted with *history, prophesies, parables, lawes, morall, iudiciall, and Ceremoniall, Geographie, Cosmographie, Astrologie, Arithmetike, Logicke, Rhetoricke, Musicke, and whatsoeuer else?* Yea, who so longeth after *newes*, from heauen all aboute, from the earth beneath and from the waters which are vnder the earth, *Newes of warre, peace, plenty, famine, and the like.* Hereby may hee in each receive satisfaction. 2.

The *Antiquitie* and perpetuity thereof. As it yet continueth, so hath it done, ever from the very beginning, and, Al-  
even the Word written is mo-  
ancient, of greater antiquitie  
then all other writings now  
tant in the world. 2.

ne 2. In respect of its necessitie, 2.  
 which may appeare by confi- Necessity,  
 ed, dering ; first the estate where- from  
 we are. 2. The estate where-  
 as we should be. 3. The estate  
 are of such as are altogether de-  
 prived thereof.

*The estate wherein naturally* The estate  
 , *where we are,* dead in trespasses and wherein we  
*and* ; wanderers from God: are,  
*eyes* unto the divell, poore  
*and* blind, unregenerate : pollu-  
*with* sinne both in soule and  
*body* : stony-hearted ; unfruit-  
*and* barren, guilty of death  
*and* damnation, &c. It is not  
*when* needfull ? a trumpet to a-  
*wake* us : a guide to conduct us :  
*the* buckler to shield us : a treasure  
*in* each to enrich us : eye-salve to anoint  
*us* : seed to beget us : a fountaine  
*per* to wash us : raine, both to mol-  
*t* conſie us, and make us fruitfull.

, *evn* *The estate wherein we should* The estate  
*g, are,* Alive unto God : the soul- wherein we  
*is* moiers and servants of Christ : should be,  
*temples* of the holy Ghost :  
*now* fruitfull in good workes, and  
 2. the

the like; and hereunto doe we (and  
attaine through Gods word. T

The estate  
of such as are  
without it,

*The estate of such as are al- prod*  
*together deprived thereof, wret- eithe*  
ched and miserable. No judge *This*  
ment greater then famine, ne *tenet*  
famine so grievous, as this of *It ch*  
the Word. *fruit*

3.  
Amos 8. 12,  
Its utility ap-  
pearing by

3. In respect of its *utilitie Salva*  
which may appeare, 1. By the heart  
similitudes whereby it is ex- *beget*  
pressed. 2. By the effects which *heret*  
are thereby produced. 3. By which  
the duties which are thereto *of noth*  
us required. 4. By the means *ow l*  
which for the suppressing and *might*  
hindering thereof have beene *no m*  
at all times by Satan and his *in scale*  
struments used. *whil f*

Similitudes,

*The similitudes whereby it is wa*  
*expressed* are divers, as Manna, *ake,*  
bread; water, light, a rod of *their*  
strength, wine, fire, silver, a pre- *tha*  
cious stone, a new garment, *udge*  
banner, a sharp sword, a glasse *st*  
a staffe, &c. This being no lesse *is S*  
(or rather much more) profit- *by m*  
table for the soule then those *ba*  
(and



ve (and the like) for the body.

*The effects which are thereby effects.*  
al. produced, are such as concerne

et. either this, or the life to come.

ge. *This.* It clenfeth us. It inligh-

ne. reneth us. It regenerateth us.

e of. It changeth us. It makes us

fruitfull. It maketh us wise to

it. Salvation. It gladdeth our

the hearts with spirituall joy. It

ex. begetteth faith in us. Wee are

hich hereby informed of the duties

. By which wee owe one towards

to another. It tells the Magistrate

and how hee should rule, who else

and might be either too severe, or

ee too milde. As *Machetes* ap-

is in. vealed from *Philip* asleepe (for

whilst his cause was pleading

y it in. was asleepe) to *Philip* a-

anna. wake, so sendeth it them from

od. of their ungodly government, un-

a pre. that which is lawfull. It tells

ent, judges, that *with Festus* they

glasse. must not looke for bribes. It

o les. sels Subjects, that *with Sheba*,

prof. they must not be rebellious. It

those husbands, that they must

(and love

*Eras. apophth.*  
lib. 4.

*Act. 24. 26.*

*2 Sam. 20. 31*

*Col. 3. 19.*

- love their wives, and not be bitter to them. It tells wives that they must not be taunting Pe-  
*niinaes*, painted *jezabels*, who-  
 rish *Dalilaes*, scolding *Zippo-  
 raes*. It informes *Ministers* to  
 be instant ( in preaching the  
 Word ) in season, and out  
 season. It tells *Lawyers*, how  
 and for whom they are to  
 plead : It directs the *Merchant*  
 and *tradesman*, how to buy  
 and sell, &c. Now if it were  
 not for the Word, would any  
 of those performe their duties  
 nay, by it ( as *Socrates* from his  
 naturall constitution by the stu-  
 dy of Philosophie ) they are  
 bettered both in their judg-  
 ment and practise. Through  
 doeth the covetous forsake the  
*Mammon*; the drunkard his  
 wine; the adulterer his law-  
 which (till it thus worke ) as  
 unto them no lesse precious  
 then their lives. Would *Herod*  
 have heard *Iohn Baptist*, and  
*Eli* his sonnes their Father,

2 Tim. 4. 2.

1 Thes. 4. 6.]

Cic. de fato.

bit. ther might have learned their  
 that duty; and escaped the judge- Rev. 16. 15.  
 Pe. ments which befell them. By  
 who hearing this and watching Luk. 16. 29.  
 appo. hereat we are blessed; hereby Mat. 26. 41.  
 rs to are saved from hell, and hereby  
 the avoide temptations. If here-  
 ut we be informed of the ma-  
 how lice of Gods enemies, shall we  
 e to not hereupon profit the Church  
 chan by calling upon God, in the  
 bo words of the Psalmist, *Awake,* Psal. 44. 23.  
 we why sleepest thou O Lord? arise,  
 d and cast us not off for ever. And  
 ties As when *Ahasuerus* could not Ester 6. 3.  
 om h sleepe, hee had his *Chronicles*  
 he st brought unto him, and there-  
 ey an upon came to know what  
 udge *Mordecai* had done for him, so  
 ugh if wee would awake at the  
 e the reading and preaching of the  
 rd Word, we should heare what  
 la deliverance the Lord hath  
 e wrought for our poore soules.  
 ection The life to come. The Word Joh. 12. 48.  
 Her must judge us.

The Duties required of us. The duties  
 To write it in the tables of our required of  
 heart. us

in respect of  
it.

Prov. 3.3.

Prov. 7.2.

Col. 3.16:

Iam. 1.19.21

heart. To keepe it as the apple of  
our eye. To let it dwell in us  
plenteously. To bee swift to  
heare. To have it ingrafted in  
us, and receive it with meeke-  
nesse; Yea, not onely to be  
hearers, but doers thereof, pri-  
zing it above Rubies, and ac-  
counting it sweeter then the  
honey and the honey combe,  
even as the words of eternall  
life. The opposition which by  
Satan and his instruments hath  
beene made against the same  
from time to time. Some have  
beene brought to dislike it, o-  
thers not to believe it, others to  
fall from the hearing of it,  
others to deprave it, by mang-  
ling, mingling, perverting and  
misapplying the same. Others  
to prohibite the reading and  
hearing thereof, and divers the  
like, which might particularly  
be instanced. Every of which  
implieth the utilitie of the  
same.

Sect. 3. The

## Church-sleepers.

178

### Sect. 3. The Preacher.

The Preacher.

1. Because at his peoples sleeping hee cannot chooseth to be much discouraged. 1.
2. Because hereby he cannot but be much disturbed. 2.
3. Because such carriage argueth their contempt of him. 3.
4. Because thus hee should lose his paines, as if one should preach to a deafe man, or waste an *Ethiopian*. 4.
5. Because hee is in Gods stead, as his ambassador, and who bringeth the glad tydings of salvation, whom if we shall not heare, we heare not Christ himselfe, they being *wisdoms his maidens*. 5.

2 Cor. 5. 20.

Rom. 10. 14.

### Sect. 4. The Congregation.

The Congregation.

1. Because the best are hereby offended, and their audience hindered. 1.
2. Because hereupon though

E

norans

ignorant either come not to  
 Church, or if they come, sleight  
 the Word, as not worth the  
 hearing. Yea, as those which  
 1 Cor. 8. 9. did eat in *Idols* temples, occa-  
 sioned others also there to eat  
 by their example, and as the  
 very sight of those that yawn,  
 is wont to set others on yaw-  
 ning; so the very sight of others  
 sleeping, may make a man  
 sleepe, that were otherwise  
 wakefull, much more shall one  
 slothfull man infect another,  
 and the rather, because wee are  
 prone enough of our selves to need  
 take infection without helpe  
 our inbred and inward corrup-  
 tion being as flaxe, easie enough  
 by the least sparkle to bee set on  
 fire.

The place of  
 meeting,

Sect. 5. The place of meeting.

It is *Bethel*, Gods house  
 As *Jacob* when hee had the vi-  
 sion of the ladder, could saye

Gen. 28. 17. how dreadfull is this place to me



## Church-sleepers.

75

This is none other but the house of God; and this is the gate of heaven. So (the Lord being here present in his owne ordinances) are we to conceive of this.

2. It is as *Bethesda*, where the blind, lame, paralyticke, and such other soule-diseased creatures may have comfort; and are not wee such? Wee thinke wee see, but wee are indeed blind; thinke wee know, but doe not indeed understand.

3. It is a *store-house* of all needfull commodities. Here are Gods stewards, his almoners, his *Physitians*? lackest thou meat, drinke, money, raiment, or whatsoever else? here is for thee. Ho! every one that thirsteth, come; and who so hungereth, come, &c.

4. It is as *Athens*, where newes were to bee heard; and the *Epheesus* where shewes were to be seene. What newes? that *placento us a child is borne*; that

Th E 2 bee

**2 Cor. 5. 18.** *hee is the propitiation for our finnes; that God is reconciled unto us through Christ, &c.*

**1 Pet. 5. 5.** *What shewes? God resisting the proud, but giving grace unto the humble. God breaking the hornes of the ungodly. Little David, vanquishing great Goliath, with store both of Comedies and Tragedies.*

**The end of  
comming.**

**Sect. 6. The end of comming.**

Not to gaze, laugh, chide, prate, neither yet to sleepe, as once one who had not slept well the night before, and in the morning hearing the bell toll to Church, willed her maid to make ready, for shee would go to Church to take a nap, but to heare, pray, and sing, and when then wilt thou sleepe? Thou must rouse up thy selfe, till which time thou must often heare, rise and pray, and heare and sing.

**Luk. 31. 38.**  
**& 22. 46.**

**Sect.**

# Church-sleepers.

77

## Sect. 7. The Time.

## The Time.

1. It is time now to awake. I.

As when the Sunne shines wee are to make hay, and wee must strike whilst the iron is hot. Rom. 13. 11.  
The Pismire followes her businesse in the Summer, and prepareth meat for Winter. Prov. 10. 5.

2. It is Gods harvest; Now he that sleepeth in harvest is a sonne that causeth shame. 2.

3. They that sleepe, sleepe in the night, and the night cometh wherein no man can worke. 3. 1 Thes. 5. 5.

4. The time is but short, could yee not watch with mee one houre? 4. Mat. 24. 42.

5. Wee must give an accomnt for the same; and at what houre wee shall bee called to an account wee know not. It is required of us to number our dayes, which assuredly whilst we sleepe we cannot doe. 5. Psal. 90. 12.

6. No time but should be well spent; 6.

E 3

(spent;

Hist. of the  
Church.

spent; how much more this? Titus conceived that he had lost that day, wherein hee had not done some good, and so dost thou the profit which commeth of the Word, by sleeping thereat.

Satan.

Seet. 8. Satan.

I.

Isa. 5. 27.

Eras. apophth.

1 Pet. 5. 8.

Vi jugulent  
homines, &c.  
Horat. lib. 1.  
Epist. 2.

I, He and our other enemies, the world without, and the flesh within (as *Israel's* enemies) sleepe not. Philip said, he might safely sleepe, for *Antipater* was awake; but we contrarily, must awake, for the diuell (an *Anti-pater* indeed) is not asleepe. Bee *Iob*er and watch (saith the Apostle) for your adversary the diuell, goeth about continually, like a roaring lyon, seeking whom he may deuoure. Shall men watch (saith the heathen man) to slay and destroy others, and wilt not thou watch to save thy selfe? So say I, shall Satan bee more vigilant to doe us a shrewd turne, or a mischiefe,

mischiefe, then we in watching to keepe our selves safe from his malice? Those that would tame Deere, keepe them from sleepe, but the divell to make us wilde, sets us to sleepe. As hee watcheth continually to assault us, especially when wee are at Church, wee must then especially awake to resist him. Simile?

2. Not any thing doth hee more endeavour to hinder, then our hearing the Word, as who knoweth well, what harine would ensue, if he could herein prevaile, even that grace should decrease, and sinne increase. This doth hee labour both by himselfe and by his instruments. *As a kingdome* Mar. 3. 24. *divided cannot stand;* So could he divide us from the Word, we were undone.

3. He is a theefe; The Scribes and Pharisees set a watch, lest Christ should be stollen, and so must we, lest being asleepe all goodnesse bee taken from us: 3. Mat. 27. 66,

Mat. 28. 13.  
15.

Judg. 16. 20.

and as the Souldiers, of Christ, though untruly, whilst we slept his disciples came and stole him away. Wee may say truly, whilst we have slept, the divell came and deprived us of much good; yea, as whilst Sampson was asleepe his strength was gone, which to his unspeakable misery he quickly felt being awake, so through thy Church-sleeping hast thou not experimentally found decay of spirituall strength?

4.  
Math. 13. 25.

4. The divell is the *envious man*, who soweth tares whilst we are asleepe.

Our selves.

Sect. 9. *Our selves.*

1.

1. *Our Religion and honestie will be called into question*; yea, hereupon shal we be suspected (and that not without cause) that wee did spend the night before in riot, wantonnesse, or doing some other mischief.

2.

1 Thel. 5. 5.  
6.

2. *Our profession.* Wee are of the day, and they that sleepe, sleepe in the night. In this regard,



gard, as unto *Peter, Simon sleepest thou?* So may it bee unto us. It is unseemly that the Sun should at any time find us asleepe, but much more at Church. *Mar. 14. 37. August.*

3. *The thankfulness which we owe unto God for our bodily rest.* God gives us quiet rest and sleepe (whereas others haply have it but seldome, and therein are much terrified by dreames) and should wee not then employ on God the whole man, when wee come to his house. *3. Eccles. 8. 16. Prov. 3. 28. Job 7. 4. 14.*

4. *The uncertainty of our death. Watch therefore* (saith our Saviour againe and againe) *for you know not in what houre your master will come.* So *Peter, The end of all things is at hand; bee sober therefore and watch unto prayer.* Though we be neither weake, nor sicke, nor old, yet may death seize on us, and our Sunne may even set at noone. How many have

E 5 risen:

risen well in the morning that never went to bed againe? Some have died whilst they were a preaching the Word; Some in hearing the same; why may not others in sleeping thereat? and that in justice, but who would willingly so die? Didst thou thinke that when thou settest thy selfe to sleepe at Church, thou shouldst never sleep more, thou shouldst die upon the doing thereof, and be presently called to give an account, and make answer to God for it, wouldst thou so doe? wouldst thou that *thy master should find thee thus doing*? thou wouldst not. If thou lookst not to it, who can tell but that thou maist be taken away in this act of iniquitie? oh that they were wise, that they understood this, that they would consider their latter end!

Mat. 13:36.

Deut. 32:29.

5.

5. Our ignorance in points of Christianity, and of such things

as

as tend unto our soules saluation. How few are there which <sup>1 Cor. 14. 20.</sup> are indeed men and women of knowledge, or rather are not children in understanding? unto how many is not the Scripture, as a booke sealed up? who is <sup>Isa. 29. 11.</sup> able to tell the meaning almost of any place of Scripture? how many take such things literally, which are to be understood figuratively, and such things figuratively, which are literally to be taken? where is the fault? when by the Word they might receive instruction, and *wisdomes maidens* are offering them understanding, they are asleepe. <sup>Prov. 9. 4.</sup>

6. *Wee watch about our callings*, and in respect of temporall busineses, Captaines, Mariners, Souldiers, Shopheards, &c. watch in their places, and servants must not sleepe when their Masters speake to them. <sup>Non principem solidam dormire non stem. Eras. chil. Luc. 2. 8.</sup>

7. *Wee would bee angry, if when wee speake, others would*

not

not heare us, or sleepe there-  
at.

8.

8. Wee can wake, if a tale be  
told us. Wee sleepe not, when  
we are informed of our world-  
ly businesses, we sleepe not, if  
one tell us of some great estate  
befallen us, or some great good  
procured for us, as pardon be-  
ing rebels, riches being poore,  
happinesse being miserable, and  
the like; every of which the  
Scripture revealeth unto us.

9.

(Prov. 4. 16.)

9. Our care to doe good. The  
wicked sleepe not before they  
have done some mischiefe, nei-  
ther should we before we have  
done some good, which wee  
doe not, if with *Lydia*, wee at-  
tend not on the things deli-  
vered.

Act. 16. 14.

Sleepe.

Sect. 10. Sleepe.

Quantum ad  
debitum con-  
tinui profectus  
nihil ita de-  
perit de vitali

It is a *Publican*, A Culler,  
or rather devourer of time, it  
neither doth any part of time  
waste to lesse purpose, then  
that

## Church-sleepers.

85

that which is spent in sleepe, *nostra quidam*  
and what then is to bee thought *quod somno*  
of that, which is spent in *deputatur.*  
sleepe at Church? *Bernard.*

### Sect. 11. Sleepers.

### Sleepers.

1. Such as are given hereun-  
to are of bad report.

1.

1 Thes. 5: 5. 6

2. Such as will not hearken  
are given over.

2.

Psal. 81. 11

3. Their prayer is abomina-  
tion.

3.

Pro. 28. 9.

4. Doing the worke of the  
Lord negligently they are ac-  
cursed.

4.

Ier: 48. 10

5. They are in danger of Gods  
judgements, and so continuing  
shall not escape them. What  
befell Noah, Sisera, Sampson,  
being asleepe, who knoweth  
not? Theirs might be lawfull  
after a sort, yet were then met  
withall, but how much more  
this, being wholly unlawfull?  
The mother being asleepe, had  
her live child taken away, and  
a dead child put in the roome.

5.

1 King. 3. 10

IF

Luk. 8. 24.

If thou beest not watchfull, instead of a living, thou maist bee possessed of a dead heart. As the *Disciples* unto *Christ* being asleepe, *Master wee perish*; so may it unto us thus sleeping, if thou doest not awake, thou perishest, there being prepared (as once one which crying *fire*, *fire*, and being demanded where, answered in hell for sleepers at Church.) Prepared (I say) for such, fearefull judgements.

6.

6. They are for the present as dead.

7.

Psal. 115. 5.

7. They are as Images, having eares, but not hearing therewith.

8.

8. They lose the comfort or admonition intended for them.

9.

Pro. 23. 21.

Pro. 20. 18.

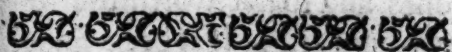
9. They shall be cloathed with rags. As hee that loveth sleepe commeth to poverty; So he that loveth to sleepe at Church cannot but bee poore in grace, and seeing the abundance of the rich will not suffer him to sleepe, thy sleepe

Eccles. 5. 12.



leepe bewrayes thy povertie.

10. *They receive no benefit by the Word preached, the same being unto them wholly unfruitfull.*



CHAP. V.

*Objections for Church-sleeping answered.*



Hey are of divers sorts, (some justifying it, others extenuating it, others translating the fault

thereof on others) all which may bee reduced into these five;

Whereof the 1. may be taken *Objections.*  
from *The sinne it selfe.*

The 2. from *The person committing it.*

The 3. from *The Preacher.*

The 4. from *The matter delivered.*

The 5. *The persons reprov-  
ing it.*

SECT. I. *The*

From the sin  
itselfe.

I.

A.

I.

Ler. 4. 14.

Ma. 3. 16.

Mat. 12. 36.

2.

Gutta cavat  
lapidem non  
vis, sed saepe  
cadendo.

Sect. 2. *The sinne it selfe.*

I. *It is no great sinne.* It is at the most but one of the little ones, and so not worth the regarding. A. 1. If it bee a sinne, it is to be avoided, how small soever in it selfe? How small soever in comparison of other finnes. The Lord taketh notice even of vaine *thoughts*, disdainfull and proud *looks*, wanton *eyes*, walking with stretched-forth *necks*, and such other unseemly *gestures*, and of every idle word that men shall speake, they shall give an account on the day of judgement; how much more then taketh he notice of this sinne? How much more shall wee be called to an account for the same? 2. Even small finnes continued in, and unrepented of, becoming at the length finnes of custome are most dangerous. A drop of water by falling

falling on the hardest stone maketh it at the length hollow, and the smallest sinne continued in, doth at the length no lesse wound the conscience then the greatest; yea, *those which at the length prove hainous crimes, were but (as we may so speake) pettie offences.* Did not Mariners daily pumpe out the water, that by little and little (unperceived) entereth the ship, it would bethereby no lesse endangered, then by some sudden great leake; so did not Gods children daily mortifie their smallest corruptions, they could not but at one time or other, make shipwracke of Faith and of a good conscience. 3. It is even in it selfe a great sinne, and in like manner the cause of others, as hath beene already shewed. 4. Gods children make conscience even of their smallest sinnes. If *David* doe but cut off the lappe of *Sauls* garment, his heart finites him for it,

3.

4.

1 Sam. 24.5.

Exod. 10. 26. it. As *Moses* would have the cattell to goe with them, and not an hoofe to bee left behind for *Pharaoh*, that thereof they might take to serve the Lord their God in the wildernesse, so must not we employ any one member on the service of Satan, but our whole man in every part and facultie thereof on the service of God at all times. 5. Even for small finnes

Rom. 12. 1.

5.  
Gen. 20. 2. 6. (as wee may so speake) hath God inflicted fearefull judgements, as on the familie of *Abimelech*, who had taken (but not touched) *Sarai Abrahams* wife: On the men of *Bethshemesh* for looking into the Arke, and on *Vzza* for putting his hand thereon, when the oxen shaked it. 6. As the least sinne displeaseth God, and for the least wee are to call upon God for mercy (as *David* for the finnes of his youth) so even the least occasioned the death of Christ.

1 Sam. 6. 19.

2 Sam. 6. 7.

6.

Psal. 1. 25. 7.

## Church-sleepers.

91

II.

A.

II. *It is an ordinary usuall thing, and so the lesse to be regarded.* A. Therefore it is the more dangerous, the more to be avoided, Gods judgements being chiefly inflicted because of Nationall finnes. Was not disobedience the common sinne of the old world? yet was not it left unpunished. God spared not the old world (saith S. Peter) but saved Noah the eight person a Preacher of righteousness, bringing in the flood upon the world of the ungodly, were not pride, fulnesse of bread, abundance of idlenesse, and unmercifulnesse to the poore the common finnes of Sodome? yet turned he it into ashes, and condemned it with an overthrow. Agreeable hereunto is that of the Prophet touching Israel; The Lord hath a controversie with the inhabitants of the land, because there is no truth nor mercy, nor knowledge of God in the land. By swearing  
1 Pet. 3. 20.  
2 Pet. 2. 5.  
Ezek. 16. 49.  
2 Pet. 2. 6.  
Hos. 4. 1.  
Verse 2.  
and

II.

Verse 3.

Judg. 20. 14.

Eph. 5. 15. 16

and lying, and killing, and stealing, and committing of adultery, they breake out, and blood toucheth blood. Therefore shall the land mourne, and every one that dwelleth therein shall languish. The Benjamites (one and all) tooke part with those wicked men in Gibeah, and did they not (notwithstanding) smart for it? Though then Church-sleeping bee common, it followeth not, that therefore it is warrantable. The rife any evill is in the places or ages we live in, the more careful should wee be to shun and avoid the same. See then (saith the Apostle) that yee walk circumspectly, not as fooles but as wise, redeeming the time because the dayes are evill. Are the times then wee live in, the places wee abide in more then ordinarily evill in this kind? That giveth us no liberty, but should make so much the more wary, lest wee be taken



taken napping. Noah was a just Gen. 6. 9.  
 man in his generation, even in  
 that generation, wherein the  
 whole world was over-grown  
 with wickednesse; so should  
 wee watch at Church, though  
 others be thereat taken with  
 the sleeping evill.

III. To sleepe at Church is  
 not hurtfull or prejudiciall unto  
 others. A. But what good is  
 there hereby done unto any?  
 To doe no good, is in effect, the  
 same with to doe evill; yea,  
 thus doing, thou dost both hurt  
 thy selfe and others. Thy selfe  
 as being hereby deprived of the  
 sincere milke of the Word.  
 Others, as being unto them  
 through thy evill example, a  
 stone of offence.

Are III. To sleepe at Church is  
 not so bad, as then and there to  
 have thoughts of covetousnesse,  
 the eyes of adultery, revenge, dis-  
 obedienc, and the like by being a-  
 wake. A. I. The question is  
 not, which of the two are the  
 lesser

III.

A.

*Malum est  
 non fecisse bo-  
 num, Chrys.  
 de virt. &  
 vit.*

III.

Ezech. 33. 31.

A.

I.

Heb. 12. 29.

3.

4.

Psal. 119. 36.

Verse 37.

V.

A.

lesser evill, this, or that. 2. If thou didst seriously consider in whose presence thou art, (even in his who is a God clothed with majestic and honour, consuming fire, and an everlasting burning, who cannot away with sinne (the least sinne in any) and to what end thou didst come into Gods house, thou wouldst neither sinne, nor so. 3. Thy thoughts and lookes being such, it appeared that thou makest but small conscience of thy wayes. 4. If thou wouldst pray with the Psalmist, *Incline mine heart unto thy Testimonies, and not to covetousnesse. And, Turne away mine eyes from beholding vanity, and quicken thou me in thy way,* thou shouldst have no such cause to object.

V. *It is not done of set purpose*  
 A. *Of set purpose leave it undone. Let it be thy stedfast resolution whilst thou art in Church, not to give sleepe to thine*

2. In thine eyes, nor slumber to rhine  
eyelids.

VI. *Sleepe there is but nap-  
ping; a small time, a shutting  
of the eyes, a winke and away.*

A. Yet so that thou there-  
by lofest the whole Sermon.  
Though thou hearest the Word  
now and then, yet how it han-  
geth on the former, how it  
precedeth the latter, thou canst  
not tell.

Sect. 2. *The persons commit-  
ting it.*

I. *I am accustomed hereto,  
that either I must stay at  
home, or ( notwithstanding of  
mine unwillingnesse to sleepe,  
and paines which I take to  
shake it off ) sleepe when I come  
to Church.*

A. I. Though thou  
customarily sleepest at Church,  
yet come, for haply ( as Master  
Latimer once said ) thou maist  
be there taken napping. 2. If  
thou dislikest it, art humbled for  
it,

VI.

A.

The persons  
committing  
it.

I.

A.

I.

Mr. Latimers  
Serm.

2.

it, and strivest against it, it is not thy sinne, neither shall it be laid unto thy charge. 3. If thou findest thy selfe prone thereunto, it is the sinne that God especially calleth thee to keepe watch and ward against.

H. II. *I am old and weake, and so am to bee borne withall.*

Whatsoever it is in others, in me I hope it is no great sinne to sleepe at Church. A. 1. The

I. older thou art, the more need hast thou to abstaine therefrom, as being nigh thine end.

2. Thou wouldest be loath, that whilst thou art thus sleeping death should seize on thee.

3. As old as thou art, thou canst watch longer about thine owne businesse, or in hearing some vaine, triviall, sinfull discourse, or in seeing a Play, or some vaine show. Canst thou thus watch, and not watch one hour in hearing Gods Word?

4. *Simeon was as old as thou*

art  
Te  
hav  
Pro  
abo  
tea  
serv  
pra  
Ni  
com  
him  
slep  
I  
day  
har  
in t  
thy  
wat  
mel  
also  
of t  
shou  
wat  
thy  
men  
cedo  
com  
slep  
art

art, yet when he came into the Temple, did hee not thus be- Luk. 2. 28.  
 have himselfe, and *Anna* the Prophetesse, who was a widow Verse 36.  
 about fourescore yeares departed not from the temple, but  
 served God with fastings and Ioh. 3. 25.  
 prayers, night and day: yea, and  
*Nicodemus* to enjoy Christs  
 company came by night unto  
 him, when hee should have  
 slept.

III. I watch on the other III.  
 dayes of the weeke, and labour A.  
 hardly. A. 1. Thou wert then I.  
 in thy calling for the good of  
 thy body: and therefore didst  
 watch, and when thou com-  
 mest to Church thou art then  
 also in thy calling for the good  
 of thy soule, and therefore  
 shouldst watch. 2. Then hast  
 watched indeed, but was it for  
 thy neighbours good (as *Par-* Eras. apophth.  
*menio* excused *Philip* of *Ma-* lib. 4.  
*cedon* unto the *Grecians* which  
 complained one time that hee  
 slept by day, wonder not (saith  
 F he)

Iob 24. 14,  
15, 16, 17.

Horat.

3.

he) that Philip now sleepeth, for when yee slept ( and seemed carelesse of your owne affaires ) bee was awake ) was it not rather for his good, or to worke him some mischief? The murderer rising with the light (saith Iob ) killeth the poore, and needy, &c. for the morning is to them, even as the shadow of death. To the same purpose is that of the Poet, *Theeves rise by night, that they may slay men*, as hath beene already alleaged. If thou hast thus watched unto villany, whilst others were at their rest, thou shalt find one day, that better it had beene for thee, that thou hadst beene asleepe. 3. If thou hast done thine owne workes on the other dayes, thou must doe Gods on his. Since he hath not deprived thee of thy due ( which notwithstanding is onely thine by his gift ) thou must not rob him of his. 4. Thou must not so toile onty in the



the weeke dayes, as thereby to  
make thy selfe unfit for the san-  
ctifying of the Lords day.

5. Even by night are wee to  
watch in Gods service, much  
more then by day, and on  
Gods day.

5.  
Psal. 134. 1.  
Psal. 119. 55.

III. *I rise very early.*

III.  
A.  
I.

A. 1. Didst thou not rise about  
thine owne worldly affaires,  
and art thereby made unfit for  
this duty? was it not to meet  
such a friend, in such a place, to  
bee merry with him for an  
houre or two before Sermon?  
was it not to make up such and  
such a bargain formerly spo-  
ken of? was it not to cast up  
thy accompts, and looke after  
thy Debtors? If thou didst  
rise for these or the like ends,  
better it had beene for thee to  
have lyen a bed. 2. If thou ro-  
sest not for those or the like  
ends, thou hadst the more time  
to prepare thy selfe in private,  
his. for the performance of thy du-  
ty in publike, neither would  
the

that have beene any let unto this, nay rather, prayer, reading, meditation, and conference preceding it, would beee especiall furtherances thereunto.

V.

*I have farre to Church, sit farre from the pulpit, am thicke of hearing, and the Preachers voyce is weake.*

A.

Mar. 7. 37.

A. Though thou canst not doe as thou wouldest, doe so much as thou canst. Rise earlier, and come sooner, and sit or stand nigher, waiting on Gods providence, who as he hath given thee eares (and both can and hath made the deafe to heare) so may be pleased to bestow on them their proper office of hearing; yea, though thou canst not heare, and so profit thy selfe, yet thou must not sleepe lest thou offend others which may and would heare.

VI.

*VI. I know my duty already, as well as they that give best attention.*

A.

A. Suppose thou doest

doest, yet shouldest thou know it much better by thy watchfulness, neither doth the Word onely teach thee to know Gods will, but calleth upon thee to be a doer thereof. *Bee* I am. 1. 22. *yee doers* (saith S. Iames) and not hearers onely.

VII. *What I shall lose at* VII.  
one time by sleeping at Church, I can get up, either when I come home, or at another time when I goe to Church. At home, either by reading as good a Sermon, or one on the same subject, if not the very same words, or by hearing the same repeated by some one in my family which writeth the Sermon. At Church, by giving attendance, unto what shall bee then and there delivered. A. To

the first branch of the former, A. To the former and 1. branch thereof. Mal. 2. 7.  
1. Experience teacheth that the lively voyce is more effectuell then ocular reading. 2. As the Priests lips are to preserve knowledge; So art thou requi-

Mal. 2. 7. &c. *red to heare it at his mouth.*

3.

3. If thou canst so well profit at home, why dost thou come

4.

to Church at all? 4. Sermons

are not therefore printed, that thou mightest heare no more, but to put thee in mind of what

5.

thou hast already heard. 5. Thou art to profit as well by the Ser-

mon which thou hearest, as those which thou readest. To

The second  
branch.

1.

the second branch. 1. Doth hee so write it as that hee neither

addeth thereto, nor taketh there-

2.

from? I suppose few or none have such cunning. 2. No hear-

er can deliver it with that force and efficacie that the

3.

Preacher doth. 3. If thou makest no conscience of the pub-

like hearing of it, much lesse wilt thou to heare it privately

repeated, how exactly soever written. 4. As the divell hin-

4.

dered thee from that, so will he from the performance of this

To the lat-  
ter.

1.

duty. To the latter. 1. That thou sinnest, if thou doest at all  
leepe

## Church-sleepers.

103

leepe at Church. 2. Thou maist give such offence at one time, that thou canst not salve it at another. 3. May not God justly give thee over, that thou shalt not repent thereof, nor bee reclaimed there-from? 4. Knowest thou the contrary, but that death may then seaze upon thee, and so how miserable were thy condition?

2.

3.

4.

VIII. *Even the precisest sleepe at Church.* A. 1. It is none of their vertues, neither are they herein to be imitated. 2. They doe as much as in them lyes strive against it, and are no doubt humbled for it. 3. It is not ordinary with them, but occasionally enforced. 4. Others should hereupon bee so farre from being emboldened or encouraged hereunto, as that they are to be so much the more wary in avoiding the same. 5. Herein they differ from thee, Thou at Church seekest sleepe, but their sleepe findeth

VIII.

A.

1.

2.

3.

4.

5.

F 4

them.

6. them. 6. Thou there sleepest quietly, but so unquiet is theirs, that even whilst they are asleepe, they may be said in some sort to bee awake. 7. Too too many which are or would bee reputed for such, are farre enough from being such indeed.

The Preacher.

Sect. 3. *The Preacher.*

I.

I. *Hee is no scholler; Hee is not read in humane Writers. Hee is no Logician, Historian, linguist. He is not acquainted with the Schoole-men. He citeth not the Testimonies of the Fathers, and Doctors of the Church.* A. 1, How knowest thou that hee is no scholler? because hee useth no Latine, Greeke, or Hebrew. But should he use *Welsh* in stead of any of those, wert thou able to detect him? nay, rather wouldst thou not applaud his learning? 2. *Cannot a Shoemaker*

A.

I.





maker sell his shoes, but hee must needs sell or shew his lasts, whereby hee maketh them? It is art to conceale art.

*Sculter, meth.  
concionandi,  
Artis est ce-  
lare artem.*

3. There is none so learned, but he may learne something from the very meanest, even from those that bee farre his inferiours in gifts, as *Apollos* did of *Aquila* and *Priscilla*, a learned Teacher, and well read in the Word, of a silly Tent-maker, and weake woman:

*Act. 18. 26.*

4. As they are not alwayes the richest merchants, which outwardly make the greatest show, so are not they the greatest Clerkes which make most shew of their cunning. 5. Thou comest to Church to learne, not to teach. 6. Though learning be required in a Minister,

4.

5.

6.

yet is it plaine preaching that gaines mens soules unto God.

7. None forbids to speake with tongues, if it bee to edification.

7.

8. *S. Paul* a learned scholler thus saith, *I thanke my God,*

*1 Cor. 14. 39.*

*1 Cor. 14. 18.*

*7<sup>19</sup>.*

F 5. speake.

speake with tongues more then  
you all, yet in the Church I had  
rather speake five words with  
my understanding, that by my  
voyce I might teach others also,  
then ten thousand words in an  
unknowne tongue. 9. Hast thou

9.

Jsa. 28. 11.

2 Cor. 14. 21.

10.

Aa. 12. 21,  
&c.

11.

12.

Hier. ad Eust.  
de custod. Vir.

mon? that being fulfilled  
which in the law is written,  
with men of other tongues, and  
with other lips will I speake  
unto this people, yet for all that  
wouldest thou not heare. 10. A  
Minister is to gaine mens soules  
unto God, not seeke applause  
unto himselfe with Herod.

11. How many are there  
which hearing learned Ser-  
mons, will thereupon censure  
the Preachers, as if thereby  
they did affect applause, sought  
themselves, were ambitious,  
vaine glorious. 12. What hath  
Horace to doe with the Psalter,  
Virgil with the Gospel, or Tul-  
ly with the Epistles? as S. Hiero-  
nime saith.

II, Hiero.

## Church-sleepers.

107

II. *His life is not answerable to his doctrine.* A. I. Though

II.

A.

I.

there can be no more noysome smell, then the smell of a candle, yet will men rather endure it, then live in darknesse.

2. The Scribes and Pharisees lived scandalously, in so much that our Saviour did often reprehend them, yet was this his

2.

direction; *The Scribes and the Pharisees sit in Moses seat, all* Mat. 23. 2, 34

*therefore whatsoever they bid you observe, that observe and doe, but doe not yee after their workes, for they say, and doe not.*

III. *He hath done me wrong.*

III.

A. How? wherein? By speaking against thee in the Pulpit;

A.

Who is able to justify the same? Thou art, but thou art a party, and through selfe-love maist be mistaken. Others are,

but are not they pick-thankes and flatterers? yea, are not both of you guiltie of the same sinne? But commet thou unto the

the Physician, and wilt thou not let him rip up thy wounds? Complainest thou of the disease of sinne, and wilt thou take no purge to remove it? Thou complainest that the Minister hath wronged thee in thy name and reputation, and wilt thou wrong thine owne soule?

III.

A.

I.

2.

Act. 20. 7.  
& 28. 23.

3.

4.

Lorin. in Acta.  
p. 591.

III. *He continueth long in his Sermons, and wearieth his hearers.* A. 1. It is peradventure not ordinary with him. 2. It is recorded of S. Paul, that upon occasion offered, hee did at one time continue his speech untill midnight, and at another, from morning till evening. 3. Thou canst without being wearied stay twice as long at thy vaine pastimes, then thou doest at Church. 4. Though every Preacher is as much as him lyeth to prevent weariness and irkesomenesse in his hearers, and so (ordinarily) not to exceed his houre, yet are no

heare

hearers so to tie Gods word, *Sed & Audi-*  
 or stint his Spirit, as if it were *tor meminerit,*  
 not lawfull at some times upon *non esse alli-*  
 speciall occasions to exceed that *gandum ver-*  
 time. *bum Dei, &c.*

**Sect. 4. The matter delivered.** The matter delivered.

*1. It is not worth the hearing.*

I.

A. I. That must needs bee a  
 poore Sermon whereby thou  
 maist not reape some profit.

A.

I.

2. The sinne is the Preachers  
 not thine. 3. By thy watchful-

2.

3.

nesse thou shalt bee able to  
 discern the spirits, whether  
 they are of God, or not, and  
 thereupon encourage, admo-

nish, pittie, or pray for them.  
 4. Is there no Sermon delivered  
 by any Minister that relisheth  
 thy palate? Is there none of  
 them worth the hearing?

4.

when there are (as when are  
 there not?) thou shouldest not  
 then sleepe by thine owne con-

fession. 5. But being asleepe,  
 how canst thou tell that thy Mi-

5.

nister

Mat. 28. 13.

06.

Resp.  
Eras. apophth.  
lib. 4.

6.  
1 King. 22. 8.

nister delivers nothing worth the hearing? surely thou conceitest it, or faintest it (as the souldiers which watched the Sepulchre gave out, that *the Disciples came by night, and stole Christ away while they slept*) for know that thou canst not. But thou wilt say, thou hast often heard him so preach, let it bee granted, what then? doth it therefore follow that he doth alwayes preach? yea, I make no question, but (as *Philip of Macedon* being asleepe whilst *Machetes* his cause was pleaded before him, and therefore having against equity determined against him upon his appeale to him being awake, and better notice taken thereof, repealed his sentence,) so whereas thou condemnest thy Preacher being asleepe, thou wouldst justifie him being awake. 6. But as *Ahab* hated *Micaiah* (for that hee did not prophetic good concerning him but



*Church-sleepers.*

III

*but evil*) doest thou not hate thy Minister? bearest thou him no grudge? If it bee for well-doing, neither shalt thou escape punishment, nor hee lose his reward. 7. Others blesse God for it, acknowledge themselves to be edified by it, and in their daily practise conforme themselves unto it, and why should not thy saying and doing be answerable unto theirs?

7

II.  
A.  
I.

II. *It is the very same before insisted on.* A. I. Did not S. Paul the like (and that at the earnest entreaty even of those which heard him before.) So Christ himselfe, the Apostles Peter and Iohn, and before them the Prophets?

Act. 13. 42

2. Is there no alteration? Though haply the subject bee the same, yet is the prosecution thereof distinct and different, as being at one time handled catechetically by way of question and answer, at another, by way of common place, at another

2

ther

ther by way of *doctrine*, and *Use*, at another by-way of *paraphrase*, and the like. 3. Hast thou indeed amended by that which thou hast formerly heard? Thou hast not. Thou shouldst then be content, yea, willing and desirous to heare the same things againe and againe, untill they shall worke on thee, that for which they were at the first intended and delivered. Being addicted to whoredome, thou shouldst especially affect such Sermons (though often repeated, and long insisted upon) which may withdraw thee there-from. The like may be said of every other sinne. 4. When *Iehojakim* had burnt the roll which *Jeremiah* had written, the Lord commanded his Prophet, to write it anew, whereunto were added many of the like words. 5. If thou take the Preacher more then two houres (it selfe but an

hou  
will  
con  
I  
time  
time  
rall.  
iovi  
fwea  
up in  
good  
parti  
Serm  
Prea  
hyme  
Gene  
finne  
now  
seem  
2  
make  
thou v  
fro  
here  
uch la  
vide  
nd th  
ance a  
houre

4.  
Ier. 36. 32.

5.

## Church-sleepers.

113

nd hour long) in penning it, it  
will take thee farre more to  
conceive or remember it.

III. *It is invective, most*  
*times in the generall, some-*  
*times in particular. In gene-*  
*rall. A man cannot bee a little*  
*joviall with his friends, or*  
*swear an oath, but it is brought*  
*up in the pulpit, and takes up a*  
*good part of the Sermon. In*  
*particular; There is scarce a*  
*Sermon preached, wherein the*  
*Preacher to my great discredit*  
*symeth not at me. A. To the*

III.

and Generall, 1. Whatsoever is  
may sinne is to bee spoken against,

To the ge-  
nerall.

The how small soever the same  
then seemeth unto many, if any at  
had all. 2. When thou shalt indeed

1.

make conscience of thy wayes,  
thou wilt abstaine as from sinne,  
it also from the very appearance  
added hereof. 3. The Word is of

3.

f the such a piercing nature, that it  
er divides betweene the marrow  
then and the bones, and taketh no  
ance aswell of the smallest as

Heb. 4.12

of

4.  
 Gar. spirit.  
 watch. pag. 46

To the par-  
 ticular.

1.

2.

of the greatest finnes. 4. Can wee not use Gods creatures (whether one faith) unlesse wee abuse, them, and make that the baine and poyson of our soules, that was given us to be the food and stay of our bodies? or can we not bee merry, unlesse wee make the diuell our play-fellow? Is there no mirth at all but in swearing and swaggering, and in blaspheming of Gods blessed name? Is our mirth nothing worth if it be not mixed with prophanesse? farre be it from us to bee thus merry. To this lo particular. 1. How knowest thou that hee aymes at thee? how hath he confessed so much, dost thou rather doth not thy guilty conscience, take occasion thereupon to accuse thee? If thou shouldst blesse God for his Word, that hath wrought so effectually on thee. 2. After canst thou the onely bad man in this parish? the onely drunkard, not a swearer, adulterer, covetous, lecherous person?

## Church-sleepers.

115.

Q. person, &c. are there not others as bad as thy selfe? There are. Why then may not the preacher be conceived to speake against them, not against thee? A. It is not thy person, but thy finnes which are ayimed at, whereof when thou shalt once be rid, of them thou shalt heare no more. 4. The lesse thou art comforted in thy finnes, the greater paines are taken to reclaim thee there-from; the more the preacher strives to make thee from shamed thereof, the greater is his love unto thee; so shalt thou find it in time, though thou dost not, thou wilt, dost not.

cor. IIII. It is frequently of hell and damnation, and so enough to drive a man into desperation.

ed to I. The law is a schools-master to bring us to Christ, nei-

2. After can any bee raised up by in angelicall consolations, who hath not first throwne downe every legall comminations. First must

3.

4.

IIII.

A.

I.

Gal. 3. 26.

must Preachers bee Boanerges  
sonnes of thunder, then Bar-  
nabasses, sonnes of consolation.

2.

2. We are to preach as well of  
judgement, as of mercy: dam-  
nation, as salvation; hell, as  
heaven: the torments of the  
one, as joyes of the other.

Isa. 30. 27.

&amp;c.

Luk, 11. 42.

&amp;c.

2 Thes. 1. 8.

Rev, 15. 6, 7.

preached the Prophets. *There*  
*Christ and his Apostles. There*  
seemeth figured in that vision *termi-*  
*John, The seven Angels which*  
*came out of the Temple, though*  
*clothed in pure and white lin-*  
*nen, and having their breasts*  
*girded with golden girdles,*  
*had the seven plagues, and*  
*threw one of the foure beastes*  
*gave seven golden vials upon*  
*of the wrath of God, to pour*  
*them out upon the earth.*

3.

3. We are to  
wound thee, that it may honour  
thee; cast thee downe, that the Church  
may raise thee up; drives thee through  
as it were into desperation, that thou  
mayest truly repent, and others  
taine unto humiliation.

V.

V. It is often errored VI.



and hereticall, wherewith (were  
awake) I could not but bee  
in danger to bee infected, or o-  
therwise forced to present the  
broacher thereof to his utter  
undoing. A. 1. Not every thing  
which thou conceivest to bee  
erronious and hereticall, is  
therefore to bee so reputed.  
Thereof Gods word must de-  
termine. 2. Thou knowest not,  
but as the broacher thereof,  
was by Satan stirred up to  
broach those errours; so Gods  
spirit will draw him to a re-  
pentation. 3. A Preacher may  
through ignorance or heedles-  
se mistake, and afterwards  
upon good ground revoke the  
same. 4. If thou shouldst ob-  
serve any to continue in their  
error, thou couldst doe the  
Church no better service, then  
through thy detecting of them,  
to have them cut off, whereat  
others haply through feare or  
favour will connive.

VI. It is that wherewith I  
am

A.

I.

2.

3.

4.

VI.

am already very well acquainted while

A.

I.

ted. A. I. Art thou the only hearer? Though thou knowest

the truth, yet peradventure others in the assembly doe not

who are therefore to bee instructed in those very things

which thou knowest, that they also may know the same. 2.

2.

thou knowest so much, whether then is not thy practise answerable. 3.

3.

Werst thou not partiall judge, thou mightest truly and ingenuously confess

that through the Word (though sp out of the mouth of a weak

man by thee too much despised) thy knowledge is daily

bettered and augmented by 4. Though thou knowest much

4.

yet by the Word thou mayest learne to know more, which

the Word knoweth of thee, hi namely, that thou knowest not

thing yet as thou oughtest to know.

VII.

VII. It is such, as where

I have not profited all the while

## Church-sleepers.

119

While, though I have beene an  
 onchearer thereof these many  
 weares, yea, and have beene so  
 re matchfull, as that I have not  
 nor given leave unto mine eyes to  
 e in sleepe, nor my eye-lids to slum-  
 ing thereat. I am no lesse sin-  
 t the full, then before; no lesse cove-  
 2. I am, malicious, lascivious, and  
 whole like. A. The woman with  
 the bloody issue was diseased  
 not twelve yeeres, yet at the length  
 ighted. The woman which  
 fessed the spirit of infirmity for  
 the space of 18. yeeres, and was  
 vealed together, and could in  
 despise lift up her selfe, yet  
 at the length loosed from  
 enter bonds. The man of the  
 muchallie was diseased for the  
 space of 38. yeeres, and yet at  
 the length at Christs command, and  
 the power, rose, tooke up  
 his bed and walked. The  
 wind bloweth where it listeth,  
 and thou bearest the sound  
 hereof, but canst not tell,  
 whence it cometh, and whi-  
 ther

A.

Mat. 9. 20.

Luk. 13. 16.

Joh. 5. 9.

Joh. 3. 8.

*ther it gaeth; So is every one that is borne of the Spirit. Abide an hearer, waite God goodleisure, for assuredly if thou belongest to God, thou shalt heare something at the length which will doe thee good.*

The persons Sect. 5. *The Persons reprov-  
ing it.*

I.

A.

*I. They have little to do that meddle herewith. A. They are never out of their calling which would worke in thee dislike of sinne, and further the salvation, whether in this or other particulars. Some are enabled to encounter the greatest. Every one may seem sufficiently qualified to cope with this.*

II.

A.

*II. Such often-times as a most faultie herein doe most sinne fault hereat. A. Though their zeale against this sinne in the doth not excuse or tolerate them*

them thus to sinne, yet art not  
thou thus to sinne, because thy  
reprovers may be justly repro-  
ved for the same.



## CHAP. VI.

*Remedies for the cure of this  
sleeping evill.*

**I**T is observed that  
those grounds doe  
beare most corne,  
and are freest from  
weeds, which be-  
fore they are sowne, are duly  
prepared, and after the seed is  
sowne, are carefully harrowed,  
well fenced in, and diligently  
looked unto; So those which  
would profit by the Word, and  
be free from this drowsie di-  
sease, must both *before they*  
*come to Church*, when *they are*  
*come to Church*, and when *they*  
*are returned home* set them-  
selves on worke.

What is to be  
done to avoid  
Church-  
sleeping.

G

Sect. I.

Before we  
come to  
Church.

I.

Amos 8.11.  
Rev. 2.5.

2.

Prov. 4.26.  
Prov. 14.15.

**Sect. I.** Before wee come to  
Church we must,

1. Take notice of Gods great  
goodnesse towards us, in affor-  
ding his Word unto us; the  
same being so needfull, as with-  
out which our condition could  
not bee but indeed miserable,  
the same being so profitable, as  
that no greater judgement can  
befall a land, then the remo-  
vall thereof therefrom, no  
greater happinesse then its con-  
tinuance.

2. Examine our owne hearts  
thoroughly, for what cause, and  
to what end it is, that wee goe  
to Church; as whether it be not  
more, for feare, then love; out  
of custome, then conscience;  
to see and to bee scene, then in  
obedience unto Gods Com-  
mandement. This is to ponder  
the path of our feet; and sure-  
ly the prudent man looketh well  
to his going.

3. Observe



3. Observe our naturall constitution, and by what meanes it cometh to passe, that sleepe at Church seazeth upon us, as whether it comes not, through long waking; excessive eating and drinking, distracting cares of the world (for as *Abraham* Gen. 22. 5. when hee went to sacrifice his sonne upon the Mount, left his asse and servants at the foot of the hill; So when we come to the holy hill of God, with the Congregation, wee must abandon all by businesse) prejudice against the person of the Teacher. Pride for some measure of knowledge received, carnall securitie or the like; for the cause being knowne and taken away, the effect will of it selfe cease. Upon this discovery will ensue an holy jealousy, whereby we shall be made so wary, as that wee shall not trust our selves, but use meanes to prevent this evill: for as they that know themselves to

*Amputemus causas morbi, ut morbus pariter auferatur. Hier.*

have a weake stomacke are very chary of their diet, so hee that is suspicious of himselfe, and jealous of his owne drownesse and pronenesse thereto will bee carefull to avoid the same. And as they that have gun-powder in their houses, are carefull that fire come not neere it, so finding our corruption as gun-powder, and the fore-mentioned causes of drownesse, as fire, wee shall endeavour that they may not meet together; yea, hereupon (if wee shall at any time be stirred up to a dislike of the Teacher to an admiration of our owne knowledge, and the like) wee shall thus argue. If I shall give way unto this suggestion, then will sleepe seaze on mee, then shall I lose the benefit of the Word, &c.

4. *Labour for a true hatred*  
 Rom. 12. 9. *and detestation of this sinne*  
 Never shall wee closely cleave unto that which is good, till we have

have  
 tef  
 evil  
 wro  
 tori  
 Chu  
 loat  
 out  
 fear  
 wou  
 as a  
 or f  
 he l  
 wou  
 5  
 Bod  
 slee  
 ven  
 to th  
 upon  
 hung  
 for  
 for  
 with  
 soul  
 ing  
 defin  
 vids  
 hav

have brought our hearts to detest and abhorre that which is evil, were this thoroughly wrought, there needed no rhetoricke to dissuade us from Church-sleeping. As *Amnon* loathing *Tamar* thrust her out of doores, so (it being the feare of God to hate evill) would we drive it away. And as a man cannot indure the scent or savour of the meate which he loatheth, our very hearts would rise against the same.

1 Sam. 13. 16

Pro. 8. 13.

5. *Hunger after the Word.* 5.  
Bodily hunger may occasion sleepe, or sleepe may seaze even on the hungry (according to the Proverb, *Sleepe cometh upon the hungry fox*) but this hunger driveth away sleepe, for as the stomacke hungering for meat, cannot bee contented without it, so neither can our soules without the Word, being once taken with an earnest desire thereof. Great was *David* longing for a little water : *Sam. 23. 15*

Psal. 42. 2.

Psal. 84. 2.

By what  
meanes an  
hunger after  
the Word may  
be wrought  
in us.

Psal. 19. 10.  
Prov. 3. 15.  
and 8. 10.

of the Well of *Bethleem*; Oh! (saith he) that one would give mee drinke of the water of the Well of *Bethleem*, which is by the gate) but much more vehement was it for the Word. My soule (saith he) thirsteth for God, for the living God, when shall I come and appeare before God? And againe, My soule longeth, yea even fainteth for the courts of the Lord. (Assuredly had *David* had leave at this time to have come to the hearing of the Word, he would not have slept thereat.) And who will not hunger after the Word, if hee doe but  
1. Take a tast thereof in private by reading and meditation. Hereby the soule cannot but get much both instruction and consolation. 2. Consider the excellencie, necessity, and utilitie of the same, whereof I have already spoken at large: and wereof both *David* and *Salomon* did make so much account,

account, that they esteemed it above gold, silver, rubies, and what not?

6. *Resolve to attend unto, and make conscience of the sacred ordinance of preaching there delivered. As Job, I have made* Job 31.17 *a covenant with my eyes, why then should I thinke upon a maide? So doe we make a covenant, as with our eares to heare, so with our eyes not to sleepe at Church. Such was Davids religious care for the Arke, that hee would not give* Psal. 132.4 *sleepe to his eyes, nor slumber to his eye-lids, untill he found out a place for the Lord, an habitation for the mighty God of Jacob; And such must ours bee at the Word, if wee would have any communion with God in that sacred ordinance. Jacob being Labans shepheard, Gen: 31.40 and making conscience of his duty, his sleepe (by night) departed from his eyes, and assuredly so would sleepe depart*

from ours, ( especially by day )  
if we made conscience of hea-  
ring the Word,

7.

*Quo plus sunt  
potae, plus siti-  
untur aque.*

7. *Use the creatures sparing-  
ly, both sleepe ( for what is  
said of drinking water, may be  
said of this, the more it is ta-  
ken, the more it is desired ) and  
meate and drinke; for when  
men have over-liberally eate  
and drunke, they are wont to  
bee heavie and drowsie, ready  
to slumber as they sit, fit for  
nothing, but for sleepe. Such  
excesse, as it is a meanes even  
to drowne the mind, and by  
casting reason and understand-  
ing into a deepe and deadly  
sleepe, to make men unable to  
watch against the motions of  
sinne, to shut the doore of the  
heart against all vertues, and to  
set it open to all vices, so much  
more stupifieth it the body.*  
Contrarily, *Sobrietas* is an e-  
speciall helpe to *vigilantie*,  
which therefore the *Apostles*  
are usually wont to *joyne* toge-  
ther.

1 Thes. 5. 6.

1 Pet. 4. 7.

8. *Consi-*



## Church-sleepers.

129

8. Consider whither wee are going, before whom, to what end, and who wee are? To Gods house, into the presence of the God of heaven, to bee made partakers of the Word for the good of our soules, wee being (as of our selves) of all others the most unworthy.

8.

9. Pray, as for the Preacher 9.  
(that his lips may preserve Mal. 2. 7: knowledge; he may be faithfull in delivering the whole Coun- A&., 20. 27.  
sell of God unto us, and hee may powerfully and wisely speake to our consciences) and the Word read or preached Rom. 1. 16.  
(that it may bee unto us the power of God unto our salvation, the savour of life unto life, and as good seed sowne in a good ground) so for our selves and others, that our eares may be attentive, our eyes fixed on the Preacher, our mindes bee opened to understand, and our hearts and affections sanctified to obey the holy Word.

G. 5.

Ob. Ii

Ob.

Ob. I cannot possibly spare so much time from my Calling, as to thinke on these things; or be thus prepared.

Sol.

I.  
Luk. 10. 41.  
42.

A. I. As our Saviour unto Martha; Martha, Martha, thou art carefull, and troubled about many things, but one thing is needfull; and Mary hath chosen that good part which shall not bee taken away from her, so may I unto thee. The soule is to bee preferred unto the body, and thou art more carefull of this, then that.

2.

2. Bodily exercise profiteth little, but godlinesse is profitable unto all things, having promise of the life that now is, and of that which is to come.

3.

1 Tim. 4. 8.

3. Seeke ye first the kingdom of God, and his righteousness, and all these things shall bee added unto you. 4. Even in the doing of the workes of our Calling, wee may both meditate, pray, resolve, &c. and so that bee no let to this. 5. Wee

5.

omit

omit not our bodily recreation  
notwithstanding the workes  
of our calling, and why should  
we this? 6. Wee take time to  
sinne, and why should wee not  
take time to prevent sinne?

6.

Sect. 2. *When wee come to  
Church wee must*

When wee  
come to  
Church.

*In Generall;*

In generall:

1. *Take heed unto our affe-  
ctions (which the Preacher sig-  
nifieth by these words) Keepe  
thy foot when thou goest to the  
house of God, and be more rea-  
dy to heare, then to give the  
sacrifice of fooles.*

1.

Eccles. 5. 12.

2. *Get our eyes to bee anoin-  
ted with eye-salve, that we may  
see, and our eares open that wee  
may heare. Remembring that  
as God hath bestowed upon us  
eyes and eares, so when wee  
are come into his house, both  
must be set on worke. As our  
eyes must bee seeing, so must  
our eares bee hearing, and obe-  
dient*

2.

Rev. 3. 18.

Jam. 1. 19.

Mat. 11. 15.

Isa. 66. 3.

1 Sam. 4. 13.

Dan. 2. 1.

*disput, as we our selves swift to beare. To this purpose is that so often reiterated phrase, Hee that hath eares to beare, let him beare. Yea, as it is usuall for one that is drowfie to wash and rub his eyes, or that feeleth any impediments in his eares to picke them; so when wee perceive drowfinesse to creepe on us at Church, wee must then rouse up our selves.*

3. *Bee possessed with Gods feare, that wee may tremble at the Word. As Eli whilst hee sat on a stoole by the way side, watched, because his heart trembled for the Arke of God; So if when wee are at Church, our hearts shall tremble in respect of our present danger through Satan, wee shall be kept waking. Nebuchadnezzar being troubled, his sleepe went from him, so were wee troubled for sinne, or did stand in awe of God, because of the same, it would not fall on us.*

Griefe

Griefe and sorrow occasion sleepe, but feare and care make vigilant and watchfull. This is as a Porter set at the doore of our soule; and will also keepe our eyes waking. There is no affection more watchfull then this. *Stand in awe and sinne not*; yea, as by this men depart from evill, so shall wee through it, from this of sleeping at Church. This being kept fresh in our hearts, will make us carefull to shunne, and fearefull to doe ought that may offend him whom we feare. In feare of invasion men are wont to keepe due watch and ward, but when there is no such danger misdoubted, like the men of *Lachish*, they are the more carelesse and secure, and thereupon are often upon the sudden oppressed. At the hearing of the Word, wee are at all times in danger of the assaults of Satan, there is then neither time nor place to sleepe thereat.

The

Luk. 22. 44.  
*Vigilabis, si timebis.* August.  
*Timor domini janitor animi.*  
*Ber. formido facit sollicitudinem.* Ter.  
 Psal. 4. 4.  
 Pro. 16. 6.

Iudg. 18. 7.

*Franc. Sen-  
sens. de Ex-  
cub. & vigil.*

The Crane which is by the rest appointed for *Sentinell*, holdeth in its foot a small stone, whereby it may be kept awake; and *Alexander the Great*, held in the night a silver ball, over a brazen bason, that if he should sleepe, by the sound thereof he might be awaked, such a stone, such a ball, will Gods feare prove unto us, to keepe us from Church-sleeping.

4.

4. *Bee perswaded that the Scriptures to bee read, or the Sermon ready to be uttered, may doe us more good, then all those we have yet heard. Yea, that they may be the last which we shall ever heare, as that very houre, the last of our lives. As Miltiades his triumph hindered Themistocles from slee-  
ping; So did we consider the benefit of the Word, and duly weigh what good God may thereby convey into our soules, (as he hath done to others) we would questionlesse not sleepe thereat.*

*Plutar.*



thereat. *The care of riches* Eccus. 31. 1. *driveth away sleepe*, saith the sonne of Sirach. So did wee care for the durable riches which the Word affordeth, we would not sleepe thereat.

5. Consider, that as God sleepeth not for our good, and the divell sleepeth not for our hurt; So if we should sleepe at Church, God would leave us, and the divell would make a prey of us. Psal. 121. 4.

6. Call to mind, that there will be store of witnesses to rise up against us on the day of judgement, if wee shall thus sin. Then will the Lord say, I spake unto them, but they would not heare me; I was present with mine owne ordinance, but they would not looke upon mee. Then will Christ say; I offered, my selfe unto them, but they would none of me; I called upon them, but they would not answer me; I would have shewed them what I had done for

for them, but they did not regard me. Then will the *Holy Ghost* say, I would have entered into their hearts, I would have there lodged; I would have made the Word to take roote in them, but by their sleeping thereat they grieved me. Then will *the Word* say; They despised me. The *Saints* say, They offended us. The *ungodly* say, They hardened us in our sinnes, and occasioned our contempt of the Word.

Dan. 5. 5, 6.

It were not amisse, that (as *Belshazar* was driven from his carnall mirth by viewing the hand-writing which appeared on the wall) they that are accustomed to sleepe at Church, would imagine at least, that it were written over their Pewes, *Awake thou that sleepest.*

Eph. 5. 14.

In particular use.

In particular, in hearing we must use,

I.  
Attention.

I. *Attention*, which is when the whole body, especially the care and the eye, are reverently composed

composed about hearing the Word. The ear; as *Cornelius* Act. 10. 33. and his household were already, waiting for *Peter* to hear the Word. The eye; as *the* Luk. 4. 28. eyes of all that were in the Synagogue were fastened on him; that is, on Christ when hee began to teach them; wee must with *Mary* sit at *Jesus* feet, Luk. 10. 39. and heare his Word. Doth not the hungry stomack watch for meat? and should not wee watch for the food of our soules?

2. *Intention*, which is of the mind, when wee diligently marke those things which wee are taught; We see by experience, that in a deepe meditation, though our eyes be fixed on some certaine object, yet wee smally regard it, so if the mind bee not present aswell as the body, all is to no purpose. To this purpose is that of *Salomon*, Prov. 2. 2. Cause thine ear to hearken, and encline thine heart to wisdom.

*dome and understanding.*

3.  
Retention.  
Luk. 2. 52.

3. *Retention*, which is of the memorie, when wee lay up the word of God in the heart, as the Virgin *Mary*, the sayings concerning Christ. Hee that maketh conscience hereof will hardly sleepe hereat.

4.  
Devotion.

4. *Devotion*, which calleth for an heart truly religious. A devout soule, never heares of mercy but with comfort; of Gods justice but with feare; of his truth without assenting to it, of his workes without admiration, and where devotion dwelleth, drowfinesse is shut out.

5.  
Subjection.

5. *Subjection*. God speakes, and must not wee heare? yea, yeeld obedience therunto, how repugnant soever the same seemeth unto our corrupt nature? now how can there bee obedience, when there is no subjection? how subjection, where knowledge wanteth? how knowledge bee had without instruction?

struction? how receive instruction without hearing it? how heare it if sleepe bee entertained?

6.

Discretion.

*Nota*

6. *Discretion.* The care is to the soule, as the mouth is to the body; The mouth refuseth unsavoury meat, that may bee hurtfull to the body, so must our cares reject erroneous and hereticall doctrine. But if the mouth bee out of taste, what food will it not receive, how noysome soever? so if the cares bee dull and heavy, will not falshood be embraced for truth? menstraditions, as Gods commandements?

Those that we may the better performe, we must

Means whereby to performe those.

1. *Remember that we are in Gods presence; at Bethel, Gods house, and that hee both seeth us, and speaketh to us, we must set the Lord alwayes before our eyes, especially at this time. If Paul will have women reverently to behave themselves in*

1. *Nota*  
Psal. 16. 8.  
1 Cor. 11. 10

in the congregation, because of the Angels; much more ought all both men and women, to be have themselves reverently, because of the presence of God, who is the Lord both of men and Angels. This was that which kept David in compasse; *I have kept (saith hee) thy Precepts and Testimonies, for all my wayes are in thy sight.* Doe wee at any time begin to find our selves drowsie at Church? speake we thus unto our owne soules, Should I thus doe in Gods presence? yea, as the Lord called Samuel; *Samuel, Samuel,* and the ship-master unto Jonah, *What meanest thou, O sleeper?* So doe we imagine that the Lord speaketh unto every one of us in particular; *Why sleepest thou, O sluggard? awake thou that sleepest.*

Psa. 119. 168

2 Sam. 3. 10.

Jonah 1. 6.

2. Stand up. It is very memorable, which is reported of Constant. lib. 4. Constantine the Great by Eusebius.



*sebius*. Being requested by Divines that disputed before him, that after long standing hee would sit downe and take his ease, answered; It is an impious thing to heare negligently disputations concerning God.

*Nota*

3. Rouse up our selves ever and anon; as the cocke clappeth his wings, that he may the more cheerfully crow, wee must stirre up the grace of God 2 Tim. 1. 6. in us; yea, wee must check our selves when wee perceive our drowfinesse. How long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe? We must say unto our selves, art thou in a way to heaven? will the Lord bee pleased herewith?

3.

Prov. 6. 9.

4. Use now and then short and sudden ejaculations, as in the words of the Psalmist, lighten mine eyes lest I sleepe the sleepe of death.

4. *Nota*  
Psal. 13. 5.

6. Go along with the Preacher from point to point, applying

9. *Nota*

X  
plying the Word in particular to the part affected, as the stomacke conveith nourishment to each member. Heare we comfort? we are to apply it to our feare, as Gods promises against distrust; So if wee heare threatnings against sinne, whether whoredome, covetousnesse, pride, or any else, and know our selves guilty thereof, wee are to apply it to our selves for our humiliation, saying of both upon occasion; This is for mee; This promise; This comfort; This threatning.

After we are come from Church, use

Sect. 3. After we are come from Church we must

I.  
Examination.]

See Gatek.  
Spirit. Watch  
pag. 81.

1. Call our selves to an account how wee behaved our selves at Church, as about Church-sleeping, whether wee be guilty thereof, or not, that upon our not guilty wee may expresse our thankfulnesse, as upon guilty remorse and humiliation.

2. Recall

2.  
minds  
ons, a  
thus b  
branc  
ly de  
who  
with  
searc  
whet  
they l  
upon  
pleas  
devo  
prive  
sonab  
whic  
Wor  
heari  
out m  
into  
3.  
pacit  
Wor  
not d  
time  
wher  
our h

2. Recall and revolve in our minds such gracious instructions, as the Word afforded us; thus bringing into our remembrance, what we heard formerly delivered, as the Bereans who as they received the Word with all readinesse of mind, searched the Scriptures daily, whether those things (which they heard) were so. Whereupon will arise such profit and pleasure, as that wee shall endeavour thereafter, not to deprive our selves through unseasonable sleeping, of the good which may bee gained by the Word. This is the very life of hearing, neither can wee without meditation bring the Word into practise.

3. Impart unto others by repetition, what the Lord in his Word hath communicated to us, not doing the same at some one time, but constantly (as a duty whereunto we are tied) upon our hearing the Word.

4. Con-

4. *Conferre of such things at home, as have beene delivred at Church, and that especially by way of Catechising, or by question and answer.*

5. *Practise.*

*Prompt sup.  
refer. pag 456*

5. *Put in practise such gracious things, as the Word hath revealed unto us. If thou didst profit by one Sermon (as assuredly thou mightest, if thou didst practise, what thou art therein prescribed) thou wouldst not sleepe at the next. A certaine Lady having asked her servants, whether the Sermon was done, to whom affirming that it was; shee answered, It was said, not yet done; implying that though the Minister had performed his part, they had not yet done theirs; that is, though he had taught them, yet they had not yet followed all his instructions.*



CHAP. VII.

The Application of the foregoing discourse for { Reprehension. Vise of Re-  
Exhortation. prehension  
unto Prea-  
chers.

Sect. I. Repreben- { Preachers.  
sion of { People.

Preachers,

1. Which doe any way occa-  
sion this evill, Whether by ta-  
king no paines in their Mini-  
sterie, by ayming more at ap-  
plause unto themselves, then at  
Gods glory therein; by delive-  
ring erroneous and hereticall  
doctrine; by wearying their  
auditors; by leading their  
lives scandalously, and the  
like.

1.

2. Which doe not what in  
them lyes to remove this evill.

2.

Should they not at sometimes  
fall into a commendation of

H Gods

Gods word, to bring their people into a liking thereof? should they not at other times set forth the misery of such as are without it? should they not now and then inveigh against those, which doe negligently heare it, or sleepe thereat? should they not be as *Boanerges*, even filled with zeale against those that thus despise it? Must not their voyces be lifted up as a trumpet, and upon occasions sound these words of the ship-master, unto *Jonah*, *What meanest thou, O sleeper?* and that of *Salomon* to the *Sluggard*? *When wilt thou arise out of thy sleepe? how long wilt thou sleepe, O sluggard?* And those of the Spirit, *awake thou that sleepest?*

Jonah 1.6.

Prov. 6.9.

Eph. 5.14.

Peoples

I.

People,

I. Which (whilst the Word is taught) laugh, talke, read, gaze up and downe in every corner, and the like, every one which (through the just judgement

me  
me  
wh  
wit  
tyr  
crea  
2  
as if  
disp  
God  
dice  
vant  
hath  
ed, w  
ed at  
afflic  
weep  
turne  
joy to  
3.  
lyes to  
so lov  
will  
hereu  
rancie  
conce  
and th  
ach  
men



ment of God,) doth (for the most part) end in sleeping, when the senses are wearied with those, then doe they retire unto sleepe for their recreation.

2. *Which make a jest of it;* as if that which doth so much displease God; so much wrong Gods word; so much prejudice Gods people; so much advantage Saranskingdome, and hath beene so severely punished, were indeed to bee laughed at. Unto such I say, *Bee* Lam. 4.9. *afflicted, and mourne, and weepe, let your laughter bee turned to mourning, and your joy to heavinesse.*

3. *Which doe what in themselves to continue in it;* yea, doe so love to sleepe, as that they will further their inclination hereunto, through intemperancie, worldly cares, selfe-conceit, prejudicate opinions, and the like; thus entertaining such things as may make

them more drowfie.

4.

Ecclus. 22.7.

4. Which are angry with those that doe awake them; They come to Church against their will; They there stay against their will; and if they there heare any thing, it is against their will. They love sleepe, let themselves to sleepe, and cannot abide to be awaked. Their untoward faces, forward words (*Let mee alone, what have yee to doe with me? meddle with your selves, &c.*) and uncivill behaviour toward those that doe awake them, were worth the observation. Wouldst thou when thou comest to Church sleepe all the while? farre bee it from thee. As the Disciples unto our Saviour Christ being asleepe, *Master, carest thou not that we perish?* So may it be said unto thee that affectest drowfinesse. Carest thou not though thou perishest? Dost thou already know too much? or hast thou already

Mar. 4. 38.

Mar. 4. 34.

already

already heard too much?  
wouldst thou heare, more  
should be given unto thee.

5. Which being guilty here-  
of, doe notwithstanding use one  
or other excuse for their justi-  
fication. What canst thou pre-  
tend? long preaching, much  
crowding, heat, hard labour;  
and the like? Beware lest in  
pleading not guilty unto one  
sinne, thou beest not guilty of  
lying, and so punished for  
both.

5.

Non fenestra  
nunc, non fa-  
mes, non som-  
nus intertur-  
bat; (ait  
Chrysostomus)  
attamen non  
audimus, non  
angustia loci,  
non aliquid  
horum. Lorin.  
in Acta.

p. 591.

6.

6. Which will not by any  
meanes bee reclaimed there-  
from. God calleth thee, as hee  
did Samuel, and wilt thou not  
heare? Hee would acquaint  
thee with his will, and shall  
thine eyes bee alwayes heavy?  
How long wilt thou sleep, O slug-  
gard? yet a little sleep, a little  
slumber, & a little folding of the  
handsto sleep. Knowest thou not  
that many littles make a great,  
and that but a nappe at a time  
comes in time, to a good deale

1 Sam. 3. 3.

Prov. 6. 9. 10.

H 3 of

- 1 Thel. 5.7. *Of time? Of old, they that slept, slept in the night, as they that were drunke, were drunke in the night; and wilt thou now sleepe in the day, and that in Gods house? Art thou an Image? or wilt thou make thy selte one? having eyes, seeft thou not? and having eares, why wilt thou not heare? wouldst thou die, whilst thou sleepest at Church? were that the way unto heaven? Not anything the divell more hinders, then hearing the Word, and shouldest thou be possessed with a deafe divell? As it was Klysses his chiefest care for his owne preservation to deprive Polyphemus of his eye-sight, so is it Satans to deprive thee both of seeing and hearing at Church, for thy destruction. As Christ came the second and third time, and found his Disciples asleepe; So when shall one observe thee, but asleepe at Church? Hee that being often*
- Mar. 8. 18.
- Mar. 9. 25.
- Homer.
- Mar. 26. 43.
- Pro. 29. 24
- reproved*

reproved hardeneth his necke,  
 shall suddenly be destroyed, and  
 that without remedie (saith  
 Salomon.) And hast not thou  
 beene often reproved for this  
 fault, and yet art never the bet-  
 ter? As both *Moses* and the *Dent.* 32:1.  
*Prophets* directed their speech,  
 unto the heavens, earth, and *Isa.* 1:2.  
 mountaines; so might wee well  
 doe, considering the generall  
 drowfinesse, which hath taken  
 hold on most men and women.  
 As the Prophet of old, *who* *Isa.* 53:1.  
*bath beleevd* (so may wee  
 now, *who hath heard*) our re-  
 port? How many like the dor-  
 mouse, sleepe all Winter, that  
 it may live the better in Sum-  
 mer; So doe they sleepe at  
 Church, that they may wake  
 about their worldly businesse.  
*Alexander the Great* knew *Eras.* A-  
 himselfe to bee a man by sleepe, *popht.*  
 so maist thou know thy selfe to  
 bee a sinfull man by sleeping at  
 Church. What a shame is it,  
 that *when for the time yee ought* *Heb.* 5:12.

to bee Teachers, yee have need that one teach you againe, which bee the first Principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.

Prompt. sap.  
reformat. pag.  
456.

What is the reason? how commeth this to passe after so many Sermons? Even because yee are dull of hearing, either heare not at all, or to no purpose.

7. Which when the Sermon is done, will not sticke to cut the points delivered into question, and dispute about the same, themselves notwithstanding for the most part having beene asleepe therat; or when they are come from Church will commend the Preacher, and his Sermon, telling how zealous, how learned, how eloquent it was, &c. when as haply they heare but a little thereof. Thou commendest it. It is well (so may a sick person commend a physician,



Sec. 2. Exhorta- } Preachers. Use of ex-  
tion to } People. hortation

Use of exhortation unto Preachers.

H 5

love

love us, as children their parents (for where the man is despised, how is it possible that his doctrine should be regarded?) which they will doe, through our love of them, and their soules salvation. Whatsoever may bring our ministry into contempt, be wee carefull to avoid, being assured that such as shall loath our doctrine, (though haply they come to Church, that thereby they may avoid the danger of the law) will rather set themselves to sleepe, then give eare thereunto. Such indeed will take exceptions at our *doctrine*, as being either too harsh, or too mild, too vehement, or too cold, at our *utterance*, as being either too slow, or too quicke, at our *voice*, as either being too high, or too low, and at our *conversation*, as being either too loose, or too austere, but wee must not be discouraged. But why should I offer to instruct  
you,

## Church-sleepers.

155

you, both knowing what you should doe, and doing what you know?

People.

People.

When thou comdest unto Gods house, give not sleepe unto thine eyes, nor slumber unto thine eye-lids; Here must thou keepe the watch of the Lord; yea, lest sleepe should assault thee to thy prejudice; thou must set a watch against the same, as the Israelites did against Sanballat and Tobijah. *Prov. 6. 4.*  
*2 Chro. 23. 6.*  
Behold as the eyes of servants looke unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: So here especially should our cares and eyes wait upon the Lord our God. *Neh. 4. 9.*  
If thou sleepest at Church, thou shalt assuredly find that Gods judgements. *Psal. 123. 2.*  
sleepe not; yea, if thou shalt not watch, hee will come on thee as a thiefe, we are all children of the light, *Rev. 3. 3.*  
and children of the day, we are  
not

- 1 Thel. 5. 5. not of the night, nor of darkness,  
 Eph. 5. 14. nesse, therefore let us not sleepe  
 as doe others; but let us watch.  
 Sleepest thou? Oh, I awake  
 thou that sleepest. The eyes of  
 Psal. 145. 15. all wait on the Lord; oh! let  
 thine also wait on him, love not  
 Pro. 20. 13. sleepe, lest thou come to poverty;  
 sleepe not at Church, lest thou  
 Gen. 15. 11. be poore in grace. As *Abra-*  
*ham* drave away the fowles  
 from his sacrifice, so must thou  
 drowneesse, or what else may  
 bring thee to sleepe at Church.  
 Pro. 6. 12. Awake here, as thou wouldst  
 have the Word to keepe thee,  
 when thou sleepest else-where.  
 Didst thou consider how Satan  
 hath intangled thee; from  
 which thou canst not be loosed  
 but by the Word, thou woul-  
 dest not give sleepe to thine  
 Prov. 6. 4, 5. eyes, nor slumber to thine eye-  
 lids, till (by hearing the Word)  
 Verse 6. thou wert delivered as a Roe  
 from the hunter, and as a bird  
 from the band of the fowler.  
 Goe to the Ant thou sluggard,  
 consider

consider her wayes and bee wise.

The sleepe of a labouring man Eccles. 5.12.  
is sweet, whether hee eat a little,

or much, but such will not bee

thine at Church. Lydia heard A&. 16.14

attentively, and profited won-  
derfully (for, hearing is the

sense of learning) so if thou

wouldst learne, thou must needs

heare. Here especially let not

thine eye bee satisfied with see- Eccles. 1.8.

ing, nor thine eare with hearing.

Yea (attention being the fore-

runner which prepareth the

way to the Preacher, as the

plough-sharc cutteth up the

ground, that it may receive the

seed) doe thou carefully attend

unto the Word preached, nei-

ther let Satan who labours ei-

ther to stay thee from comming

to Church, or comming from

hearing, or hearing from mar-

king, or marking from liking,

or liking from practising, pre-

vaille against thee either way.

Resist him and hee will flie from Iam. 4.7.

thee. Jonah was fast asleepe Jonah 1.5.

when

King 18. 27

when the boat was ready to  
perish; assuredly now there is  
no time for us to sleepe, consi-  
dering Gods judgements han-  
ging over our heads. The  
Prophet said of *Baal*, unto  
*Baals* Priests by way of ironie,  
*peradventure hee sleepeeth*. I  
would that touching us there  
were a *peradventure*, and not  
rather, that wee doe *indeed*  
sleepe at Church; and (as *Baal*)  
doe not heare at all. *Abraham*  
the Turkish *Basha* would not  
have so carelesly laid himselfe  
downe to slumber, if hee had  
knowne that then the angry  
*Sultan* would inflict on him  
the fury of his wrath to his  
destruction; and thou wouldst  
not at Church, if thou didst  
conceive that the Lord would  
then cut thee off by his destroy-  
ing angell. What meanes doth  
not the Lord use to awake us;  
mercies, judgements, promi-  
ses, and what not? Oh that  
some of them, or all of them  
would

*Turkish. hist.*

pag. 654.

He was mur-  
thered slee-  
ping, because  
*Solyman*  
(whilst he  
was in fa-  
vour) had  
sworne to  
him, that hee  
would never  
kill him  
whilst hee li-  
ved, whom  
now being a-  
sleepe he did  
repute as  
dead, and so  
caused him to  
be murthe-  
red.



would awake us throughly !  
 Thou hast heretofore slept at  
 Church, but haply (as *Samp-*  
*son* forgot belike, that the *Phi-* *Judg. 16.19.*  
*listins* had once and againe  
 bound him, whilst hee was  
 asleepe, and so still ventured on  
*Dalilah* to his destruction)  
 thou hast not taken notice of  
 the hurt which hath come  
 through the same. Hadst thou  
 remembered it, thou wouldst bee  
 more vigilant, whereunto also,  
 if thou wouldst consider thine  
 heavy constitution and drowsie  
 disposition, thou couldst not  
 but be stirred up. The *Disci-*  
*ples* said of *Lazarus*, *If hee* *Ioh. 11.12.*  
*sleepe, hee shall doe well.* But  
 contrarily, if thou sleepest at  
 Church, thou shalt doe ill.  
 Christ would awake thee,  
 Christ calleth upon thee, doe  
 thou therefore awake and  
 heare, lest as unto his Disciples,  
 hee say unto thee in justice,  
*Sleepe on now. There is that* *Eccles. 3.16.*  
*neither day nor night seeth*  
*sleepe*

## *Be Arm'd to awake.*

Mar. 14. 38.

*sleeps with his eyes, saith the  
Preacher; So let it, so may it  
bee said of thee, whilst thou  
art at Church, The Spirit truly  
is ready, but the flesh is weak,  
watch yee therefore and pray,  
lest yee enter into temptation.*

Mar. 13. 37.

*And what I say unto you, I  
say unto all, in one word  
of our Saviour;*

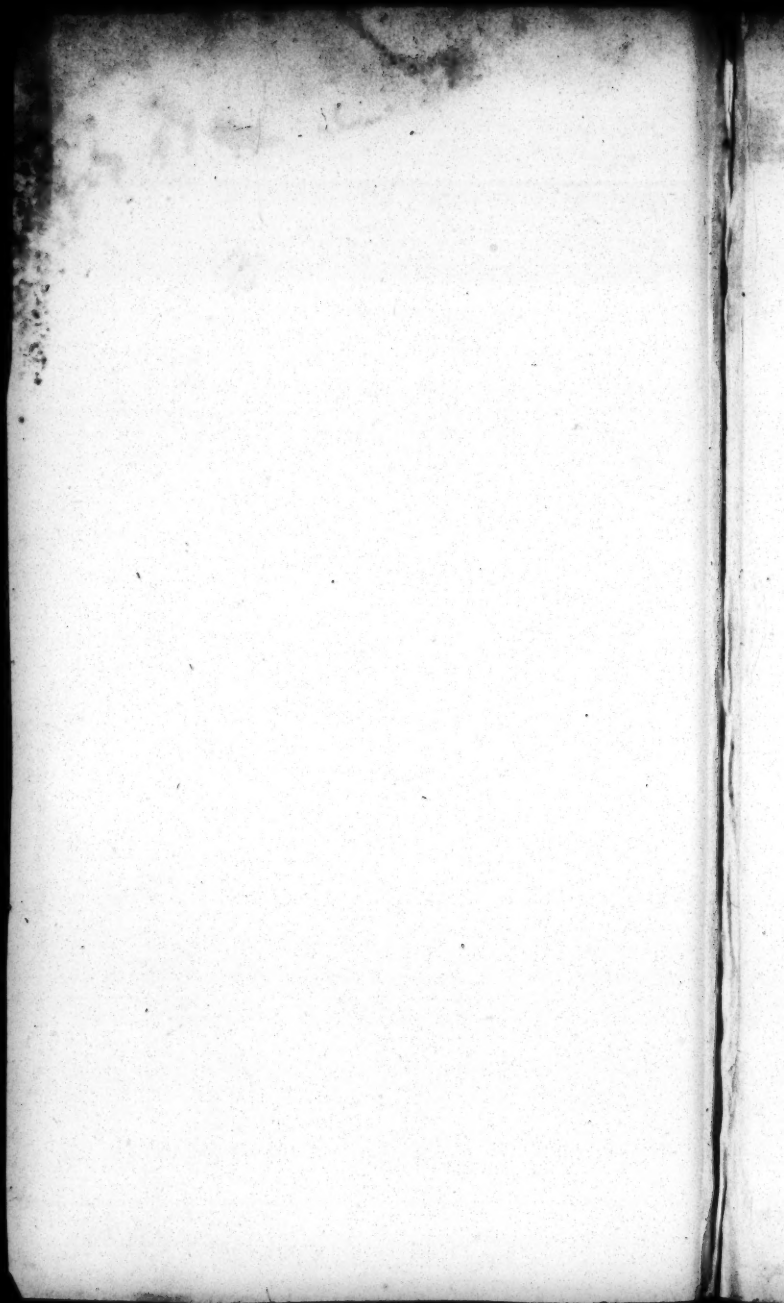
*Watch.*

---

# FINIS.

---

23



371718